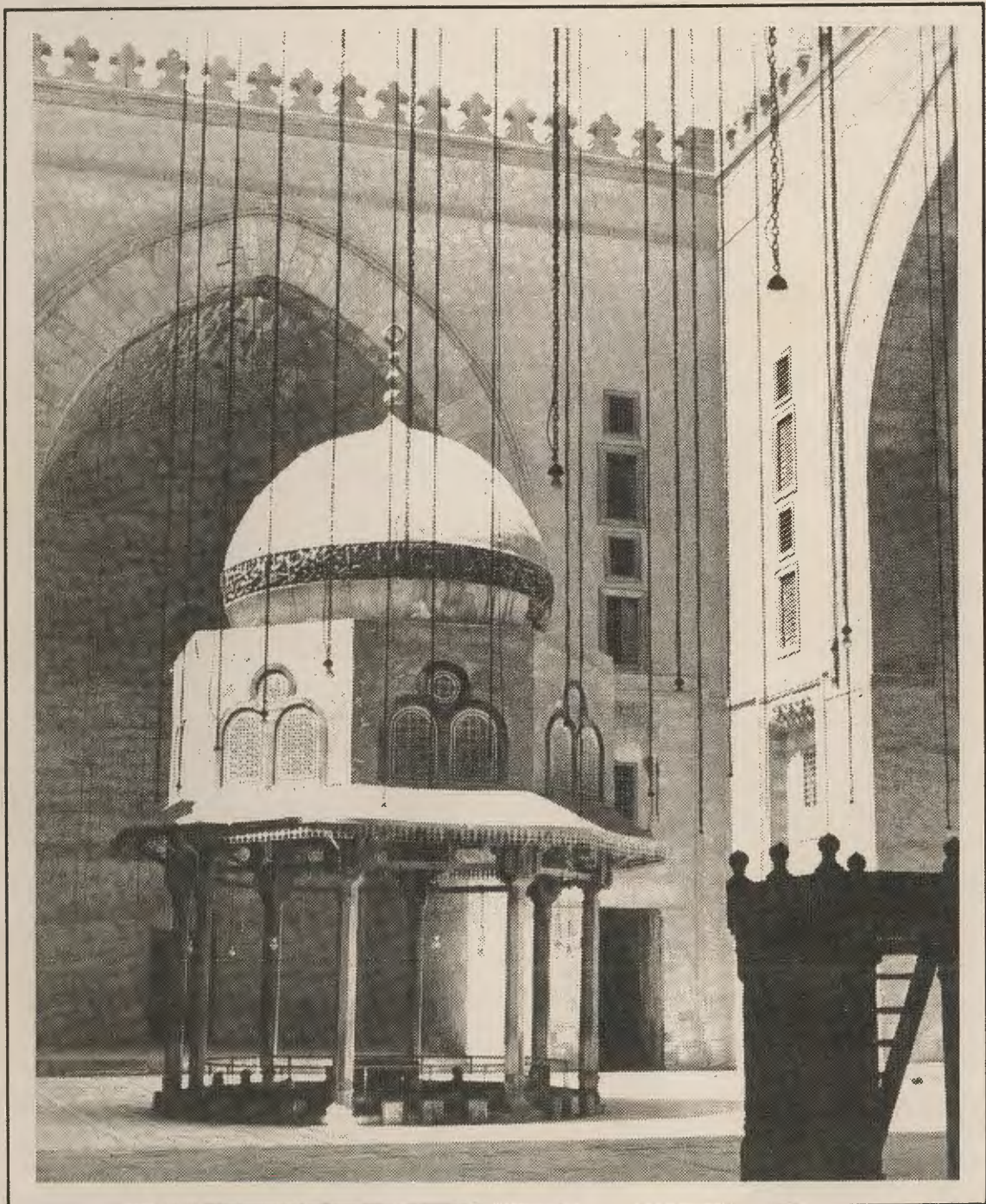


# Newsletter

OF THE AMERICAN RESEARCH CENTER IN EGYPT



NUMBER 143/144

FALL/WINTER 1988/89



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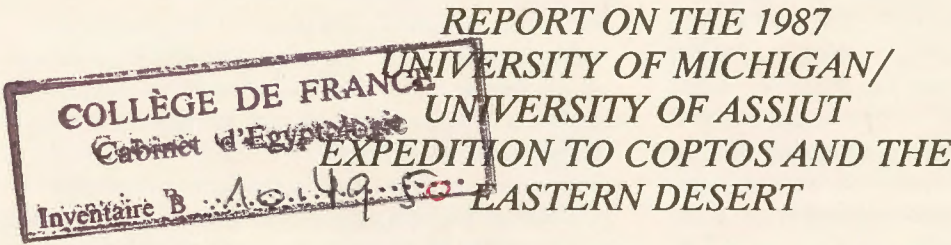
FALL/WINTER 1988/89



CONTENTS

Report on the 1987 University of Michigan/ University of Assiut Expedition Sharon Herbert and Henry Wright .....	1	Fifth International Congress of Egyptologists .....	15
The Iwans of the Madrasa of Sultan Hasan Nasser Rabbat .....	5	The Egyptian Antiquities Organization Personnel and News .....	15
Al-Safar ila al-mu'tamar (The Trip to the Conference) Roger Allen .....	9	New 1989 EAO regulations .....	16
Study Tour of Istanbul and Western Turkey John and Elizabeth Rodenbeck .....	11	Discounts from EgyptAir .....	17
Book Review: The Road to El-Aguzein .....	13	Spotlight: Our Egyptian Staff .....	18
List of ARCE Fellows, 1988-89 .....	14	The News from Cairo .....	20
		The News from New York .....	23
		From the Newsletter .....	28

Cover Illustration: The interior of the Sultan Hasan Mosque.  
Photograph by Ahmed Shoucair, taken from Gaston Wiet, *Les mosquées du Caire* (Hachette: 1966).



SHARON HERBERT AND HENRY WRIGHT

Editor's Note: Sharon Herbert is curator of excavations at the Kelsey Museum of Archaeology and director of the classical art and archaeology programs at the University of Michigan, where Herbert Wright is professor of anthropology and curator of the Anthropology Museum.

A team of staff and students from the University of Michigan and the University of Assiut's Sohag branch conducted three weeks of excavation and survey at the site of Coptos and its environs in December of 1987<sup>1</sup>. This was a preliminary season in which the goals of both survey and excavation were limited. The purpose of the soundings at Coptos was to determine the state of preservation of the Graeco-Roman levels at the site and the extent to which a stratigraphically verifiable sequence of the local ceramic assemblage of the Graeco-Roman era might be established from the available material. The work of the survey team focussed on relocating and mapping the hydremata along the Graeco-Roman trade routes in the Eastern Desert between Coptos and the Red

Sea. A longer-range goal of the project is to refine our understanding of the changing pattern of trade across the Eastern Desert from Ptolemaic through Roman Imperial times by applying the chronological sequence developed from stratified Coptos material to that found along the caravan routes. Results of the 1987 excavation and survey are reported separately below.

The Excavation

The area excavated in the 1987 season lay some 150 meters southeast of the Ptolemaic temple uncovered by Flinders Petrie in 1893/94<sup>2</sup>. Parts of a multi-room structure with substantial mudbrick walls were visible at the surface.

The east-west walls of the building are 1-1.25 m. in width and built of bricks approximately 32 x 16 x 10 cm.; all but one of the north-south walls are thinner, ca. 50 cm. in width, and built of bricks 35 x 18 x 10. Large parts of two rooms 4.75 m. NS by at least 5 m. EW are preserved.



The western sector of the building has been badly damaged by modern excavators, most likely local farmers in search of fertilizer. In 17 days of excavation between Dec. 6 to Dec. 27 stratigraphical soundings were put down in the two best preserved rooms and a ca. 15 m. sector of the robbed west section was cleaned.

Excavation in the southern room, area 3.1, revealed two building phases of Early Roman date (late 1st century B.C./1st century A.C.). The earlier of the Roman building phases consisted of two EW walls (1.3101 and 3102) located 4.75 m. apart. The western end of wall 3101 was founded on a pottery dump ca. 1 m. in depth. A small section of this deposit was excavated in this area; it yielded 173 lb. of pottery the latest datable of which was imported Eastern Sigillata A of late Hellenistic date (late 2nd/early 1st century B.C.).<sup>3</sup> A possible oven structure consisting of a semicircle of fired brick between two fired brick piers was built against the northern wall of the room. A third pier was uncovered 2.25 m. south of the eastern pier. An earth floor covered with ashy debris was associated with the oven. The floor and the fill below it yielded 83 lbs. of pottery; the latest datable materials were imported fine wares of early Roman date -- fragments of red-slipped Arretine ware, Eastern Sigillata B, Pompeian Red Ware, and a piece of an early Roman lamp shield. The head of a goddess from a mold-made vessel was a particularly interesting find from this stratum.

In the second phase of Roman period construction the oven went out of use. The floor level was raised ca. 20 cm. and a cross wall which covered the west part of the oven and the western pier was built; the west end of wall 3101 was widened with a mudbrick addition only one brick wide and three bricks deep. The floors associated with this building phase contained 35 lbs. of ceramic material including Arretine ware, one fragment of Eastern Sigillata B, imported Roman thinwalled ware, and a complete Late Hellenistic lamp. The latest datable object from these floors was a fragment of a thinwalled barbotine beaker which dates to the middle of the first century A.D. or later.

Much of the excavated part of the northern room lies in an area badly damaged by modern robbing and erosion. Two EW walls 4.75 m. apart are preserved, a party wall between north and south rooms, and one NS crosswall was uncovered. Too little of the Roman-era floors has survived to reach any chronological conclusions beyond those documented in the southern room. A series of patchy compacted surfaces were trace along the northern face of the southern wall of the room. The latest datable material from in and under these surfaces was pottery of early Roman date -- Arretine, thin-walled wares, and Eastern Sigillata A in Roman shapes.

It was in the north room that the greater part of the pottery deposit over which the mudbrick building was built was exposed and excavated. In an area roughly 4 m. x 1 m. and varying from 10 to 25 cm. in depth, over 380 lbs. of pottery were recovered. The material from this deposit was remarkably homogeneous consisting of roughly 50 percent local Nile silt wares, 25 percent imported Greek

Island amphorae, including Rhodian and Coan stamped amphora handles, and 25 percent local jar fabrics. There was also a small amount of cooking wares and a very few fragments of fine wares, mostly Eastern Sigillata A. There were many whole or restorable vessels; the most common shapes were incurved rim bowls, large mixing bowls, amphorae and amphora stands. The latest datable materials from the sealed areas of this deposit are late Hellenistic -- local wares imitating Hellenistic shapes and a few fragments of Hellenistic Eastern Sigillata A.

In clearing the deep modern cut along the west section of the excavated area a 20-meter stretch of a massive mudbrick wall was uncovered. The east face of the wall has been destroyed; the west face has not yet been exposed but the 1987 excavations show the well to have been over 10 m. wide. This may well have been the temenos wall for the Hellenistic temple, possibly that credited to Arsinoe I by Senu-sher<sup>4</sup>. Although the connections between the walls of the Early Roman building and this wall have been cut, it is clear from the relative founding levels and alignment that the Early Roman structure was built against the "temenos" wall. It also appears likely that the late Hellenistic pottery deposit was dumped eastward from this wall.

#### The Survey

One of the ultimate objectives of the Coptos project is the elucidation of exchange between the Mediterranean world and the East through a study of the transdesert routes between the Nile Valley and the Red Sea. In this initial season, we limited our efforts to brief visits to known sites and intensive survey in two selected blocks, one on the well-known Coptos-Leucos Limen route near the well of Laqaita and the other on the Coptos-Berenice route southeast of Laqaita. Because of better access via asphalt road, survey has proceeded further in the former area, and we use our data from this area to exemplify the pattern of late Classical sites along desert routes. However, for purposes of this preliminary report, we select a poorly described site from the latter, southerly survey area to exemplify the hydremata so common along the routes of the Roman period.



Near Coptos, the Nile Valley fringe of the Eastern Desert is an area of gravel-covered hills and broad, rarely flooded wadi channels. Most of the landscape is composed of a series of progressively higher and older gravel terraces, presumably of Upper and Middle Pleistocene age. As the traveler moves farther eastward outcrops of Nubian sandstone and limestones become prominent. Water can sometimes be found by digging wells in the wadi bottoms, and there is one artesian source at Laqaita. Vegetation is occasionally found in the present wadi bottoms and around the wells.

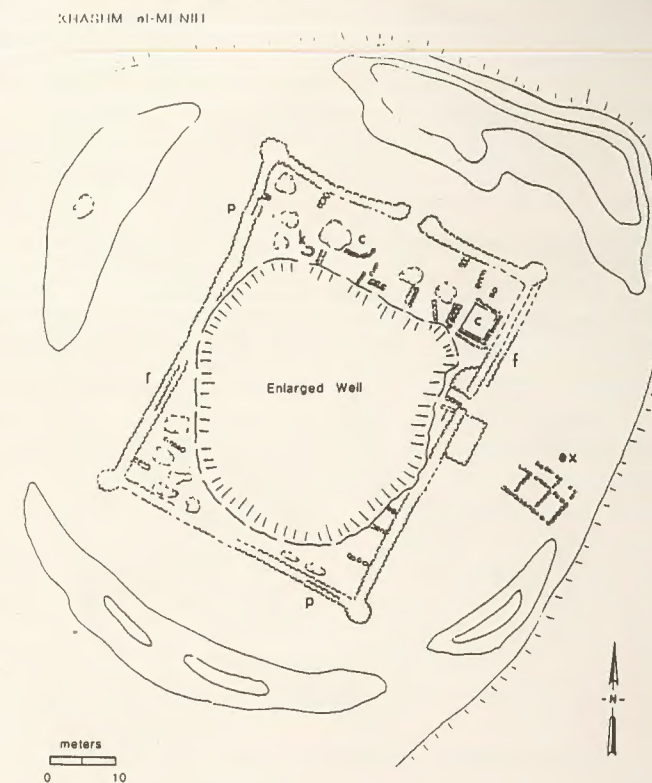
Our approach to archaeological survey in this environment involved visiting each area of earlier, higher terraces by vehicles, and walking systematically over these patches of terrain recording on maps the tools visible on the gravel surface. Most noted items were left in place, only small samples of ceramics being collected for detailed study.

The northern survey block extended along the old caravan track 8 kilometers WNW and 14 kilometers ENE of Laqaita. We attempted to cover all terrain other than the modern wadi bottoms within two kilometers of this track. During 1987, approximately 60 percent of such terrain was examined. Very few areas were totally lacking in artifactual debris. Twelve "sites" -- locations where artifactual items such as sherds and stone tools exceeded one per 10 square meters -- were specifically noted. Paleolithic occupation was widespread. Definite evidence of Acheulean stone industries was noted on one site. Moustarian was noted on five sites, and Upper Paleolithic on one site. Predynastic sherds were recovered from one site, and possible Pharaonic sherds were recovered from two sites. These sites will require careful examination by specialists. Our primary concern was with remains of the classical periods, and the distribution of these are shown on the accompanying map. Four types of archaeological locality, all preliminarily dated to Late Roman and later times, are notable:

1. Traces of the classical road itself, identifiable amidst many traces of more recent tracks from their close articulation with other Roman sites. One to the west of Laqaita, articulated with a tower, was a terraced track about three meters wide crossing a small gravel scarp. The other to the east, articulated with a campsite, was a hollow way about 8 meters wide, on a terrace between two gravel knolls.

2. Fortified posts, probably hydremata, though none has definite evidence of an early well. That to the east at Qusur al-Banat is a well preserved masonry rectangle approximately 37 by 31.5 meters with a single gate to the north, internal corner towers, and a single tier of rooms around the inside. Recent stone robbing has severely damaged this site. The post at Laqaita itself is obscured by Islamic and modern construction, but recent pitting has revealed possible Roman brickwork with mudbricks 32 x 15 x 9 cm.

3. Towers are small rectangular masonry buildings. Five were studied. Those west of Laqaita are badly stone-



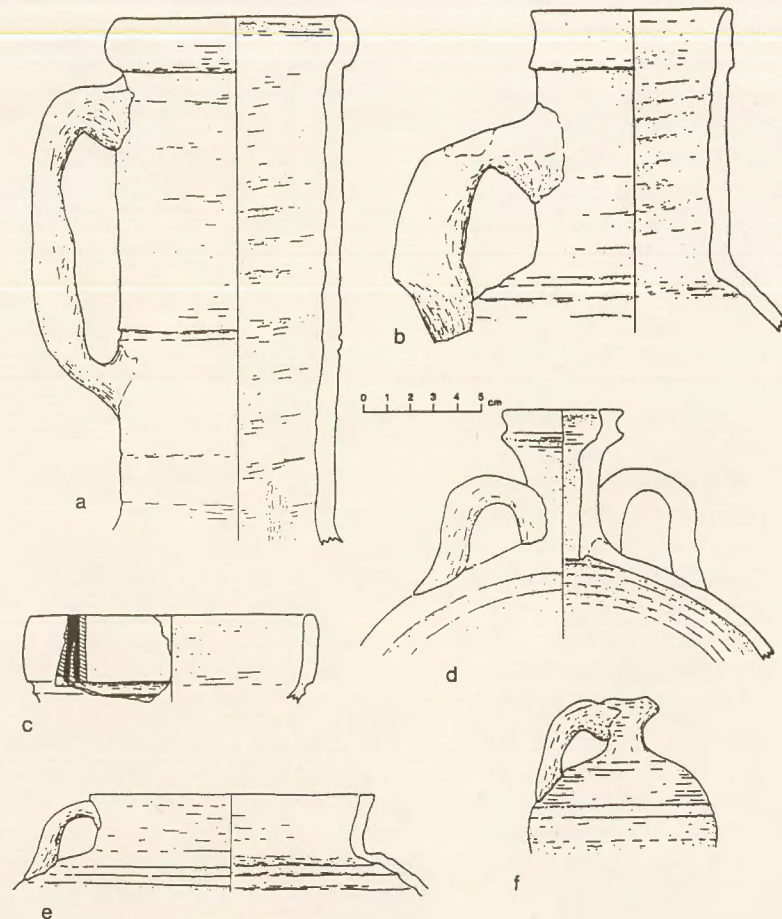
robbed. The well-preserved example at 'Alam et-Tin was 3.58 by 3.52 m. and preserved to a height of 2.25 m. There was a lower chamber with corbelled part-ceiling which could be entered by a hole from the center. The corbelling created a parapet on which guards could have stood and looked over the wall top. These have been termed "signal towers," but their spacing of between three and four kilometers is closer than would be necessary for such use, assuming they are all contemporary.

4. Campsites are ephemeral scatters of sherds and small stone concentrations, perhaps hearths. Three were noted, but many others must have been washed away by floods.

The southerly survey block will cover the lower 20 kilometers of the Wadi Menih. Survey here was restricted to one day and only a few sites have been recorded. The classical site comprise one fortified Hydremata, one campsite and one unfinished well, the last associated with possible Ptolemaic sherds. No definitely earlier sites were recorded, and no towers were noted, though rock cairns were mapped. The well-preserved Hydremata at Kashm el-Menih is shown in the accompanying drawing.

The main fortification wall, of carefully dry-laid stone blocks, defines a rectangle 54 by 43 meters. There were semicircular towers on each corner and one on either side of the larger gate on the northeastern wall. A large rectangular tower had been added beside a small gate on the southeastern wall. In several places the wall had clearly been rebuilt, perhaps recently, with poorly laid stone blocks. In one part of the southeastern wall (marked "f") an additional outer skin of dry stone had been added. In three places (marked "p") an internal parapet was visible. There





was a well on the inside of the fort, but it long ago lost its masonry casing, and as gravel has been cleaned out, the well has enlarged. Most of the construction inside the fort has slipped into this ever-growing pit. Some walls, however, both rough recent construction and carefully laid earlier ones, are visible amidst many recent disturbances. There were clearly tiers of rooms around the inside of the fortification wall as at Qusur al-Banat, but there was also a block of more elaborate buildings in the center of the fort. Many masonry blocks, stone column drums, and baked bricks (26-25 x 12-13 x 6.5 cm.) from this block are lying in the bottom of the enlarged well. Other interior features of note are two cement-lined pools or cisterns (marked "c") and a kiln constructed of the conical toes of amphorae (marked "k"). The fort is almost completely surrounded by piles of gravel. These may in part be composed of debris from the digging and cleaning of the well, but they would certainly also serve to protect the fort from the direct impact of the floods which occasionally rush down the wadi. Just southeast of the fort are the foundations of a complex of rectangular rooms, but there is no direct evidence of the use of this complex. Campsite debris of Roman and later date, extending for more than a kilometer west of the fort, could not be examined during our 1987 visit.

Well-preserved ceramics are common on the surface of Kashm el-Menih, and a small selection has been stud-

ied. Amphorae and flasks of local Nile Valley fabrics predominate. (Only a few nondescript body sherds of the fabrics characteristic of imported amphorae were found.) Juglets of the same local fabric are rare. Relatively common, however, are restricted vessels of coarsely tempered "cooking wares." Also illustrated is a unique bowl rim with a painted black on orange design.

In future seasons we hope to complete the intensive walking survey of these two blocks and to conduct further survey southward along the ancient road toward Berenice. Also, we hope that limited excavation to establish the extent of pre-Roman development of the transport route will be possible.

#### Notes:

1. We wish to take this opportunity to thank the members of the Egyptian Antiquities Organization who were of great assistance at all points in our work: Matawa Balbush; Muhammad Sughair; Hassan Ahmed Hossein el-Afiouni; Muhammed Ed-Dowi el-Barbari; Abd el-Regal Abu Bakr. We also extend warm thanks to Professor Ahmed el-Sawi of the Sohag campus of Assiut University whose efforts on behalf of the expedition were of great help. Funds for the expedition were provided by the United States Information Agency.
2. Petrie, W. M. Flinders, *Koptos*, London, 1896.
3. The greater part of this deposit was excavated in the northern room and is described more fully below.
4. *Op. cit.*, Petrie, p. 20.

## THE IWANS OF THE MADRASA OF SULTAN HASAN

NASSER RABBAT

**Editor's Note:** Nasser Rabbat is an 1988/89 ARCE Fellow, from the Massachusetts Institute of Technology. The subject of his current research is the Cairo citadel during the reign of al-Nasir ibn Qalawun.

In his book *A History of Architecture*, Spiro Kostof defined the word iwan as "an Islamic vaulted hall, open at one end,"<sup>1</sup> but medieval Islamic sources reveal a wider range of meanings for the same word. Three interrelated architectural denotations have been identified: a large alcove, a raised portion of a reception hall's floor, or a whole palace.<sup>2</sup>

These three meanings appear to connote one underlying concept, monumentality,<sup>3</sup> both in its formal and commemorative functions. Aesthetically, the image of iwan seems to be related to the concept of grandeur. Symbolically, the iwan itself seems to convey, in most cases, a memorial value as the place of honor in a structure.

I will begin with the analysis of the word Iwan's meaning in medieval times, then continue with one stage of the Iwan's development in one particular monument, the Jami'/Madrassa of Sultan Hasan in Cairo, built between 1356-61. Chosen as the best example for the aim of this study, the iwans of Sultan Hasan suggest and sustain a correlation between the origin and the evolution of the word Iwan,<sup>4</sup> and the actual use of the architectural type as an agent of monumentality in the 14th century.

The Arabic word iwan is borrowed from Persian. Arabic lexica,<sup>5</sup> beginning with Ibn Durayd's *Al-Jamhara fi-l-Lughah*, give the word's meaning as a "lofty *suffa*," which is a canopy or a marquee, or as "a construction resembling an open faced *azj*," which is a longitudinal structure. In every lexicon up to the present day, the word is mentioned in connection with the legendary Iwan Kisra<sup>6</sup> (Arabic for Khosroe, the Sassanian king). These persistent references suggest that this particular monument might have represented the archetype for iwans in the medieval collective

memory, although very few people really saw the famed Iwan. In other words, Iwan Kisra might have offered the source for the architectural denotations, as well as the memorial connotations of the word iwan. This may be demonstrated by examining some examples from the medieval Arabic poetry in which the word occurs.

Poetic examples are countless in which Iwan Kisra is evoked as a symbol of grandeur. Fewer are those that deal with it in any specific formal meaning, and fewer still are those that combine the two modes. One of the cases in point is a distich from a poem by the Baghdadi poet Muhtar al-Daylami (early 10th c.):

"And my father Kisra upon his Iwan  
Who in the world has a father like mine?"<sup>7</sup>

There is here an obvious link between the place of high honor, i.e. the seat of Kisra the great king, and the iwan. Nonetheless, the spatial configuration of the iwan as having a raised floor can be deduced from the use of the word "upon," (*ala* in Arabic).

Furthermore, Iwan Kisra becomes part of a monumental category, or what could be termed as a Grand Ceremonial Tradition in medieval Arabic poetry. Fabled and real palaces, such as those of Palmyra and the high pillars of Iram belong to the same group.<sup>8</sup> Eulogists used to invoke a variation of this class of buildings whenever they needed to extol the oeuvre of their patrons, which they included in the same esteemed list. The regular usage of Iwan Kisra in this particular context may have reinforced the monumental connotation of the word iwan itself.

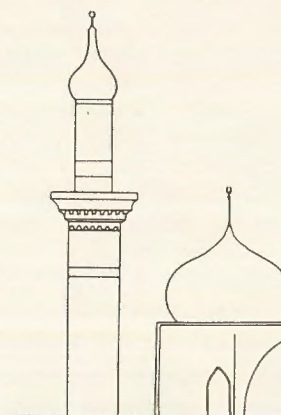
Another observation pertains more to the possible medieval understanding of the word. In some poetical instances, al-Iwan was used as a proper name referring to the specific palace, such as in a verse from a eulogy by Ibn Hamdis the Sicilian, from the mid-eleventh century:

"If the Palace's beauty was to be compared  
to that of al-Iwan  
The latter would have been found lacking."<sup>9</sup>

However, despite this later usage of the word, it is well documented that the architectural form, known as iwan, was adopted early on in Islamic palatial architecture. Al-Istakhri, the tenth-century geographer, described the Palace of Abu Muslim al-Khurasani in Merv in Eastern Iran, built before 760, as having "four iwans each commanding a square court,"<sup>10</sup> and when he reported on Iwan Kisra, he distinguished its form as being "arched."<sup>11</sup>

Thus, by comparing the textual and poetical uses of the word iwan, it can be said that by the eleventh century,

Drawing: E. Rodenbeck





the word has had two simultaneous senses. The first was a proper name of an architecturally little understood referent, but a commemoratively highly charged one. The second was a reference to an architectural type, possibly copied from its model Iwan Kisra, yet not necessarily carrying any memorial value. We know now that the word eventually dropped the direct reference to Iwan Kisra and maintained the "monumentality" connotation, in addition to the architectural significance. The question that arises then is were there any actual referents in which the two modes of meanings were merged? In other words, were there any Islamic monuments in which iwans were used to convey monumentality by their sheer forms without any direct reference to Iwan Kisra?

The answer is yes, but we have to wait until the fourteenth century to start seeing new monuments that would take up the place occupied by Iwan Kisra in the Muslims' collective memory. One of the major structures that belong to this category is the Madrasa of Sultan Hasan in Cairo, built between 1356-61. However, this Madrasa is not the only such monument. Other contemporary structures display the same understanding in the use of iwans in their spatial organization, such as the Mosque of 'Ali Shah in Tabriz.<sup>12</sup> What should be investigated here is whether these buildings were seen in their own time as monumental by virtue of their iwans. Recently, it has been noticed that the Islamic artistic sensitivity was ready, by the fourteenth century, to define a style of the time,<sup>13</sup> and to identify contemporary monuments with it. For our purpose, this translates into the possibility of extracting some notion of aesthetic and architectural standards from our primary sources, for when dealing with documents written before the fourteenth century, this exercise seems to be difficult. Thus, when reading a passage that relates the story of the inception of the Madrasa of Sultan Hasan, a new awareness of its relevance to our interpretation is necessary, Khalil el-Zahiri wrote in the mid-fifteenth century:

"As for the Madrasa of Sultan Hasan, this edifice has no equivalent in the whole world. It was reported that Sultan Hasan, when he ordered its construction, summoned all the architects (*muhandisin*) from all the countries and asked them: which is the highest building in the world? He was told: Iwan Kisra anu Shirwan. So he ordered that the Iwan should be measured and revised (*yuharrar*) and that his Madrasa should be 10 cubits higher than it, and it was constructed.... Iwan Kisra has but one iwan, this Madrasa has four!"<sup>14</sup>

In this anecdote, Iwan Kisra is clearly the model of the proposed Madrasa. But what is more important for our analysis is that iwan here is typologically understood; it is not the monument anymore, it rather becomes the monumental arched opening. This is probably the image of Iwan Kisra that was adopted for the Madrasa of Sultan Hasan.

But the Madrasa of Sultan Hasan is not an isolated phenomenon. It belongs to a sequence of Mamluk religious buildings, though it is architecturally the most impressive among them. From the outside, its walls,

rebutments, the huge portal, the dome and the two extant minarets are so imposing that Sultan Selim the Grim said to have exclaimed upon seeing it in 1517, "this is a great hissar (castle)."<sup>15</sup> In addition, the Madrasa manifests an unusual treatment in its exterior facades, which, unlike those of prior Mamluk madrasas, seem to have been planned for maximum monumental effect (Fig. 1, a nineteenth-century view of the Madrasa of Sultan Hasan from the south, drawing by Hays).

This exterior monumentality is echoed internally in the sheer size of the four unequal iwans, arranged in a cross pattern around the central courtyard (Fig. 2, the plan of the madrasa of Sultan Hasan). All four iwans have raised floors above the court level. The southern iwan is the largest one, and was designated the congregational mosque space. It has a raised platform (*dikka*), situated on its axis, a mihrab and a minbar against its *qibli* wall (facing Mecca). (Fig. 3, section through the north-south axis of the Madrasa of Sultan Hasan).

In the four corners of the cross plan are tucked four units with similar spatial organization and varying sizes. They constitute the four sunni schools' madrasas, with the largest one for the Hanafis in the southeast corner, and the smallest, truncated one for the Hanbalis in the northwest. Each of these units is architecturally planned around a small courtyard with an iwan of its own facing north.

It is obvious that the Madrasa of Sultan Hasan belongs to what came to be defined as a four-iwan plan type. It could be argued, however, that in its use of the iwan unit to emphasize monumentality, this Madrasa differs from its preceding and contemporaneous four-iwan madrasas and khanqahs. To explain this characteristic, three possible causal factors could be proposed: historical, evolutionary or typological, and referential.

The historical one has to do with the aftermath of the 1348-9 bubonic plague which ravaged the Mamluk sultanate, and especially the city of Cairo.<sup>16</sup> It has been suggested that the concentration of inheritance wealth in the hands of the ruling Mamluk elite, the need for an urban reordering and refilling in the city, and especially the expression of religious piety on the part of the disaster's survivors all prompted the magnificent growth in endowing and constructing religious institutions in Cairo.<sup>17</sup> The madrasa of Sultan Hasan may be considered the climactic representation of this tendency.

The developmental justification views this Madrasa in the context of the chronology of four-iwan-plan institutions in Cairo. Sultans endowed madrasas in Cairo ever since Salah al-Din al-Ayyubi sponsored few madrasas in the city. Those madrasas have disappeared, and the earliest royal madrasa still remaining is the Salihyya, built by al-Salih Najm al-Din Ayyub in 1248. It was composed of two separate, self-contained courtyard units, parallel in plan, and having each two large iwans (Fig. 4, the Plan of the Madrasa al-Salihyya). Maqrizi calls them the two madrasas, and specifies that each iwan was allotted to one school's teaching.<sup>18</sup> The first Mamluk royal madrasa is the one built by al-Zahir Baybars, al-Madrasa al-Zahiriyya, in

the year 1262-3. This madrasa is now destroyed, and its plan was not recorded. However, the disposition of its iwans can be reconstructed from Maqrizi's account. There were four iwans arranged around the courtyard; two housed the Shafi'i and Maliki schools, whereas the other two accommodated classes in hadith and in the Seven Readings of the Qur'an.<sup>19</sup> In the next royal madrasa, al-Nasiriyya, of al-Nasir Muhammad (1295-1303), four iwans that served the four schools, are arranged in a cross around the courtyard (Fig. 5, the plan of the Madrasa al-Nasiriyya).<sup>20</sup>

The Madrasa of Sultan Hasan was designated as a four-school madrasa. Moreover, its act of endowment (*waqf*)<sup>21</sup> postulates that the four iwans be used as a congregational mosque: a new usage for the four-iwan plan in Egypt.<sup>22</sup> Also, the Sultan Hasan madrasa was planned to house half of its fuqaha/students, around three hundred men,<sup>23</sup> unlike most other madrasas, with the obvious exception of the Madrasa of Amir Sarghatmish (1356), considered in many ways its prototype.<sup>24</sup> In the Madrasa of Sultan Hasan, the students' cells are arranged in groups around the four peripheral courtyards on three stories. By stretching up vertically to accommodate all the students' cells, the four iwans could take up virtually all the space around the central courtyard, thus resulting in the tightly organized, visually as well as spatially, edifice.

The critical question here is, did the necessity to accommodate the congregational mosque and to lodge a large number of students, faculty, and servants, in addition to the compositional limitations of the four-iwan plan create this upward thrust, or vice versa? In other words, was the massiveness of the Madrasa the result of a "functionalist" approach, or did the intended monumentality provide the designers with a possible vehicle, evidently well utilized, to contain the required functions?

These questions lead to the third causal factor alluded to earlier to explain the singularity of the Madrasa of Sultan Hasan, namely the referential relationship between the Madrasa and Iwan Kisra. This explanation clearly stresses the monumental intention over the functional one in interpreting the Madrasa's building. In a similar context, it was noticed that Mamluk architecture in general displays a striving for effect that could be identified as its "expressive intent."<sup>25</sup> Mamluk religious architecture, in particular, embodies a tension between its expressive intent, that is its political and memorial messages carried out by its forms, and the religious requirements of its functions.

In this analysis of the Madrasa of Sultan Hasan, it is suggested that the iwan as an architectural type loaded with formal connections to a popularly glorious monument of the far past, and more immediate connotations of an institution, the madrasa, which ennoble the religious inclination of the masses and honors its patrons, alleviated, or at least, lessened, the "tension" between the function and the intended message of the Madrasa.

Part of this role is accomplished on a subtle level by the inherent geometric quality of the iwan itself, that is the

obvious reciprocal relationship between the span of the iwan and its height. In Mamluk architecture, where all arches are either semicircular or fifth-point arches (*makhmus*), the height could never be less than half the width of the iwan's opening. Thus, to accommodate a congregational prayer in an iwan space, it is functionally necessary to widen the arch span as much as possible, and therefore to elevate its roof. This is further emphasized in the Madrasa of Sultan Hasan, unlike some other four-iwan Mamluk madrasas, by raising the vertical sides of the iwans; which induces the conclusion that at least part of the interior immensity of the four iwans is due to a deliberate decision, and perhaps -- although this could be considered as applying present-day artistic language -- an aesthetic imperative.

The iwans of the Madrasa of Sultan Hasan may be said to epitomize the semantic field of the word iwan, as it was probably understood in the fourteenth century. This was certainly enhanced by the mere fact that the Madrasa belongs to a historical period noted for its monumental architectural production all over the Islamic world, on the one hand, and the psychological, social, ceremonial, and liturgical functions implied in the iwans themselves on the other hand.

We have today lost at least two of the connotations evoked by the fourteenth-century usage of the word: the liturgical and the specifically memorial ones. The former was lost because mosques are no longer built in iwan form. The latter was lost simply because Iwan Kisra is no longer the loftiest building in the world: an image that was pretty much alive in the fourteenth century. However, the iwans of the Madrasa of Sultan Hasan, along with other contemporary monuments, created new typological paradigms, which in turn preserved the monumental connotation of the word iwan, and separated it from the association with Iwan Kisra.

After all, the huge iwans of the fourteenth century were true products of their time, for as Maqrizi tells us, quoting an eleventh-century Andalusian poet:

*"When Kings wish to be remembered for their deeds  
They rely on the tongues of the monuments  
The grander the edifice is  
The more it indicates the greatness of its patron."*<sup>26</sup>

#### Notes:

1. The definition is taken from Spiro Kostof's, *A History of Architecture*, New York (1985), 764.
2. Oleg Grabar provides enough examples in his article "Iwan," *The Encyclopedia of Islam* (Second Edition) (EI2), vol. IV, 287-9.
3. The concept of monumentality as embodying a memorial function and an aesthetic of immensity is discussed in a different context in Francoise Choay's "Alberti, the Invention of Monumentality and Memory," in *The Harvard Architecture Review*, IV (Spring 1984), 99-105.



4. Oleg Grabar distinguished the Sultan Hasan Madrasa as "anomalous in so many ways." He implied that unlike other Mamluk buildings, this Madrasa seems to have been conceived as an impressive totality, a monument. Oleg Grabar, "Reflections on Mamluk Art," *Muqarnas* II (1984), 9.
5. The major Arabic lexica that were consulted are: Ibn Durayd, *Al Jamhara fil Lughah*, ca. 320 H.; Al-Jawhari, *Al-Sihah*, (late 4th C.H.); Ibn Sidah, *Al-Mukhassas*, ca. 450 H.; *Al-Jawaliqi*, Al-Mu'arrab, ca. 520 H.; Al-Zamakhshari, *Asas al-Balagha*, (late 6th C.H.); Ibn Manzur, *Lisan al-'Arab*, ca. 680 H.; Al-Fayruzabadi, *Al-Qamus*, (9th C.H.).
6. Some of the late lexica are: A.A. al-Bustani: *Al-Bustan*, Beirut (1927), vol. I, 85; and E.W. Lane: *Arabic-English Lexicon*, Edinburgh (1863), Book I, part I, 129. They both repeated the same definition of the iwan as in older lexica, which might suggest that the word did not acquire any new meaning in the last four centuries. Lane, however, noticed the adaptation of the architectural denotations of iwan to domestic small-scale architecture, which resulted in the common meaning of the word in the present day.
7. A.A. al-Fallal: *Dirasa Tahliliya li-Shi'r Muhtar al-Daylami*, Cairo N.D., 46-7.
8. In a poem by Abi Said al-Rustumi (mid 11th c.) dedicated to the Andalusian king al-Mu'tamid ibn 'Abbad (1040-1095), we read:  
  
By raising it, you devalued Kisra bin Hurmuz's Iwan  
Which became worthless in the land of Ctesiphon  
If the High Pillars of Iram were to see its supports  
Their heights would tumble down of shame  
And if the heavens of Palmyra glimpsed its beauty  
They would learn how stone edifices ought to be built.  
  
See Shihab al-Din Al-Nuwayri, *Nihayat al-Arb fi Funun al-Adab*, fasc. of Bulaq Edition, Cairo, N.D., vol. I, 406.
9. *Ibid.*, vol. I, 408.
10. Ibn Ishaq al-Istakhri, *Al-Masalik wal-Mamalik*, ed. M.J. al-Himi, Cairo (1961), 147.
11. *Ibid.*, 86.

12. For a description of the Mosque of 'Ali Shah, see Donald Wilber: *The Architecture of Islamic Iran: the Ilkhanid Period*, Princeton (1955), 146-8.
13. Oleg Grabar, "Reflections on the Study of Islamic Art," *Muqarnas* I (1983), 10-11.
14. Khalil b. Shahin al-Zahiri, *Kitab Zubdat Kashf al-Mamalik wa bayan al-Turuq wal-Masalik*, ed. Paul Ravaisse, Paris (1894), 31.
15. Hasan 'Abd al-Wahab, *Tarikh al-Masajid al-Athariyya*, Cairo (1946). The section on Sultan Hasan is in vol. I, 165-80. This quotation appears on page 31.
16. For the effect of the Black Death on the Mamluk state, M. Dols, *The Black Death in the Middle East*, Princeton (1977).
17. I am indebted to my colleague Jean Inamorati for the permission to use her paper, "The Black Death and Institutional Building in Cairo, the Funerary Complexes of Sultans Qalaoun and Hasan," unpublished research paper, MIT, (May 1983).
18. Maqrizi, *Khitat*, Bulaq (1854), vol. II, 374-5.
19. *Ibid.*, vol. II, 378.
20. *Ibid.*, vol. II, 383.
21. *Watha'iq Waqf al-Sultan al-Malik al-Nasir Hasan*, ed. M.M. Amin, Cairo (1986).
22. *EF2*, vol. V, "Madrasa," 1141.
23. *Watha'iq Waqf*, the estimation is based on the calculation of the number of beneficiaries from the specific endowments for the different components of the jami'/madrasa, from the waqf's text.
24. *EF2*, vol. V, "Madrasa," 1141.
25. R. Stephen Humphries, "The Expressive Intent of the Mamluk Architecture of Cairo: A Preliminary Essay," *Studia Islamica* 35, (1972), 69-119. Term introduced at 97.
26. Maqrizi, *Khitat*, vol. II, 183.

## The Trip to the Conference

ROGER ALLEN

**Editor's Note:** Dr. Roger Allen is a professor in the Department of Oriental Studies, University of Pennsylvania.

The Arabic title transliterated above is that of Ahmad Zaki in a book published in Cairo in 1894 in which he describes a trip from Egypt to London and Paris. My own trip this year was in the reverse direction, beginning on the new and luxurious EgyptAir Boeing 747 "Hatshepsut" at Kennedy Airport in New York and proceeding via a fog-bound Paris to Cairo. The occasion was an invitation from the Ministry of Culture and in particular, the head of the General Egyptian Book Organization (GEBO), Dr. Samir Sirhan, to attend the Cairo International Book Fair (now one of the largest such events in the world) and at the same time to participate in one of a series of panels devoted to this year's Nobel laureate in literature, Najib Mahfuz. My colleagues, Saleh Altoma from Indiana University, Farouk Mustafa from the University of Chicago, and Mona Mikhail (who wrote about Mahfuz in the most recent ARCE Newsletter) also numbered among the invited guests.

Upon our arrival at Cairo Airport we were met by Muhammad Salim, a young author who works at GEBO, and conducted to our hotel, the palatial Meridien with its unparalleled views of the Nile (which, to my surprise, were totally obliterated by fog on one of the mornings we were in Cairo). For me the morning of our first day was spent revisiting old and beloved haunts of yesteryear: the ARCE office where I was happy to find Amira still working and full of news and information about the whereabouts and progress of my students and colleagues; the CASA office at AUC where I had a long talk with John Swanson; and lastly to the AUC Press office where I had the pleasure of meeting the director, Arnold Tovell, and discussing the publication of Mahfuz's works. It was during the course of my visit to the AUC Press office that one of the secretaries drew my attention to an announcement in *Al-Ahram* to the effect that I was listed as one of the participants in a panel on Najib Mahfuz to be held at the Book Fair in Misr al-Gadida the next morning. Endeavoring somewhat unsuccessfully to cover my surprise I read the announcement further, to discover that the panel was to be chaired by the much respected Dr. Lewis Awad, someone to whom I owe a great deal extending all the way back to my days as a graduate student in Cairo in 1966 and the compiler of ARCE's excellent *Literature of Ideas* volume in its *Arabic Writing Today* series. The participants included Ghali Shukri, Hamdi Sakkut, Muhammad Barrada (from

Morocco), Fatma Moussa-Mahmoud, and Farouk Mustafa. I hurried back to the hotel and proceeded to write some thoughts about the Nobel selection process (I had written an article on the topic for *World Literature Today* [Spring 1988] which, I was to discover later, was sent to the Committee in Stockholm) and about the implications of the award for Arabic literature in general and especially its impact on the Western world. I have here to thank Farouk Mustafa for his patience in being prepared to serve as a previewer and tactful commentator on my hastily prepared remarks.

That evening, we were all guests at a sumptuous dinner at the invitation of the minister of culture, Farouk Husni, who, as a creative artist himself, seems to me to bring to the arduous task of supervising and encouraging the cultural life of Egypt a refreshingly open and unjaundiced vision. The event happened to occur on my birthday, and at the conclusion of the evening I found myself asked to join the minister in cutting a huge cake in the shape of a book, an event which made its way in pictorial form onto the back page of *Al-Ahram*!

On the following morning we were driven out to the Book Fair at the Exhibition Grounds, the first time I have visited the event at this venue (in the "old days," it used to be held on the Gezira, and I seem to recall buying a large portion of my current reference library in Arabic there). Our panel consisted of a number of papers of great interest, ranging from discussions of particular themes such as mysticism (Hamdi Sakkut), via attempts to categorize Mahfuz's overall output (Muhammad Barrada) and overviews of particular periods (Fatma Moussa-Mahmoud's paper covered the more recent works), to issues of translation (Farouk Mustafa's topic). Najib Mahfuz himself was supposed to be present (as he had been for the opening ceremonies at which President Mubarak had spoken to a number of Egyptian writers, critics, and scholars), but, in that he looked particularly frail in the televised pictures that I saw in the evening and that his hearing is seriously impaired, I think that no one was surprised when Samir Sirhan announced that the Nobel laureate had sent his apologies. In any case, the whole session was videotaped and partially rebroadcast later that evening on Channel 3, along with interviews with Muhammad Barrada and myself. I hope that Mahfuz got to watch some of it!

The panel itself finished at about 1:30 in the afternoon and was followed by a series of press interviews, a process which was as stimulating for me as it was exhausting; correspondents came not only from radio and television and from the Cairene dailies such as *Al-Akhbar*





but also from more specialized journals such as *Al-Shabab* and *Al-Watan al-Arabi* (based in Paris). With interviews over (at least for the first day), it was possible to explore the Book Fair itself. It has indeed become a monumental event, with over fifty nations represented. As I toured the various pavilions with Saleh Altoma and surveyed the sheer amount of new publication in all fields of study of interest to myself and other colleagues in Middle Eastern studies, I began to regret the brevity of our stay and the fact that I had not brought at least one extra suitcase with me! Of particular interest to me was the series started by GEBO under the title "Contemporary Arabic Literature" (under the editorship of Muhammad Enani of Cairo University), providing translations of works of modern Egyptian literature (among famous authors included in the series are the novelists Jamal al-Ghitani and Yusuf al-Qa'id, the late lamented poet Salah Abd al-Sabur, and the playwright Sa'd al-Din Wahba). But a similar wealth of material could be found in almost all intellectual fields. As an aside, one personal reflection on this particular visit to Egypt is that at the Book Fair, and elsewhere in Egypt, the continuing and even increasing presence and influence of fundamentalist Islam within the society was clearly noticeable -- posters, wall hangings, books, tracts, and ornaments of great elaboration. Arabists who are already resident in Cairo certainly will not need to be told about the significance of the Cairo Book Fair in the enlargement of their personal libraries, but those readers of the ARCE Newsletter who may be going to Cairo for a first research visit are strongly advised to plan to take maximum advantage of this tremendous opportunity which takes place annually at the end of January.

The third (and last) day of our whirlwind visit saw another panel on Najib Mahfuz, involving Saleh Altoma, Jamal al-Ghitani, Mahmud al-Rabi'i, Shukri Ayyad, Muhammad Enani, and 'Adil Ilyas. This was also chaired by Dr. 'Awad. That morning, I was supposed to do another interview, this time with Salwa al-Enani of *Al-Ahram*. Those familiar to Cairo may know that the Al-Ahram building is on Galaa Street and that the Lawyers' Union Building is adjacent to it. The lawyers chose this particular day to take a continuing internal dispute on to the street, thus completely stalling traffic. My interview was postponed till lunchtime, and I did not get to hear this distinguished panel of speakers. However, my discussion with Salwa al-Enani, who is a creative writer herself, was long and detailed in its analysis of Egyptian literature and the status of Arabic literature of all periods, venues, and genres following the Nobel award. I have yet to see the resulting article in *Al-Ahram*, but I hope that it will reflect the hopes and aspirations that those of us specializing in Arabic literature share for a change in attitudes among Western readers, and, most particularly, publishers.

Sheer chance offered me another opportunity during this all too brief stay. Through the good offices of one of the large group of Pennsylvania students studying in Cairo, Liz Wickett (now finishing up her research on mourning rituals among women in Upper Egypt as well as making

films), I learned that Sherman Jackson, co-director of the CASA program and yet another Pennsylvania student, was to give a lecture at the Dutch Institute. Even though Sherman's wife, Maha, had just given birth to a son just a few days earlier, Sherman came fully prepared and delivered an excellent talk on the practicalities in the application of law during the Mamluk period in Egypt. During this occasion I had the pleasure of meeting Dr. Kees Versteegh, the director of the institute with whom I have corresponded for several years, and to meet other members of the research community resident in Cairo this year, from the United States and Europe.

The distance from the hotel to the Book Fair itself (a taxi ride of some half an hour in good traffic) made it impossible for me to attend the poetry readings held on each of the two evenings that we were there. While not everyone listed actually appeared, the list of participants was a stellar one: Ahmad 'Abd al-Mu'ti Hijazi, Salma Khadra' al-Jayyusi, Mahmud Darwish, 'Abd al-Rahman al-Abnudi, Muhammad al-Maghut, Mamduh 'Udwan, 'Abd al-Wahhab al-Bayyati, Muhammad al-Fayturi, and Adunis. An excruciatingly early departure for the airport on the following day meant that my last evening was spent in the hotel. The decision however brought several dividends. First was a visit from one of Egypt's outstanding novelists from what is sometimes termed "the forgotten generation," 'Abd al-Hakim Qasim, the author of *Ayyam al-Insan al-Sab'a* (The Seven Days of Man) which I hope to see published in Joseph Bell's translation before too long. I found it a genuine pleasure to meet this fine author and, above all, to see how he is overcoming so triumphantly the effects of a major heart-attack which has left him partially paralyzed; the determination that I saw in him can serve as an inspiration to us all. No sooner had he left than I found myself having dinner in the hotel restaurant with Adunis, surely among the most illustrious of the Arab world's poets and critics, just arrived from Paris where he holds a post within UNESCO. We had not met for some eight years, and so we spent an enjoyable time sharing news and impressions. Above all, I was able to telephone my student, Shawkat Toorawa (currently on an ARCE fellowship), and invite him to come over to the hotel and meet his dissertation topic!

The long trip back to the States (this time on the 747 "Cleopatra") passed more quickly than the one out, thanks in no small part to the lack of fog in Paris. The journey was filled with reflections on renewed acquaintances and any number of discussions with a huge number of Cairo friends: Sami Khashaba of *Al-Ahram*, the Enanis, Muhammad and his wife, Nehad Selaiha, and Mahmud Amin al-'Alim. And to those who would declare such a short trip an exercise in insanity I would agree to a certain extent, while pointing out that it was so short that I felt no jet-lag whatsoever upon returning to the States. Needless to say I would not recommend it too often, but this opportunity was too good to miss; and it proved to be immensely rewarding. For that, my heartfelt thanks to Samir Sirhan and all his colleagues.

## STUDY TOUR OF ISTANBUL AND WESTERN TURKEY



ELIZABETH AND JOHN RODENBECK



**Editor's Note:** Long-time Cairo residents and old friends of ARCE, John teaches English at AUC and Elizabeth edits the Alumni Newsletter.

All twenty-seven participants in the study tour were experienced travelers and many had been to Turkey before, some more than once. Nine were connected with the U.S. Embassy in Cairo, six were associated with international businesses, eight were connected with the American University or Cairo American College, and two were journalists. The group was accompanied by Michael Jones and by William and Susan Lyster, representing the ARCE.

On arrival in Istanbul we were taken in hand by Erol Altan of Tantur Travel, who had made arrangements for a bus, hotels and meals and who accompanied us as a guide for the duration of the eleven-day tour. For the first four days (June 14-18) we were lodged at the Divan Hotel on Cumhuriyet Caddesi near Taksim Square, which made us quite comfortable.

To complement evening lectures, both Michael Jones and William Lyster had prepared briefing kits containing maps, ground plans and historical synopses. Michael gave two lectures covering the history of Western Anatolia from



Michael Jones was the leader of the study trip to Turkey last summer. Photo: Elizabeth Rodenbeck

the Early Bronze Age through the Archaic, Classical, Hellenistic, and Byzantine periods up to the conquest of Constantinople by the Ottomans in 1453. William's two lectures surveyed Turkish and Muslim history from the birth of Islam, the appearance of the Seljuks, the Mongol invasions and the rise of the Ottomans to their subsequent heyday and decline. Each acted as guide at specific sites, deferring to Erol Altan when a need of further details, which he supplied with unfailing promptitude, courtesy, and expertise. Since all of us had had experience elsewhere with guides who were lazy, inefficient, greedy, ignorant, and/or egomaniacal, Erol won everyone's total respect.

For topographical reasons each of our three days of sightseeing in Istanbul was packed with monuments from different periods, starting essentially with the Byzantine: the Hippodrome, Aya Sofya, the Walls of Theodosius. Special expeditions were made to the shrine of Ayub al-Ansari, the Galata Tower, and the late-Byzantine mosaics in the thirteenth-century church of St. Saviour in Chora and the Pammakaristos Monastery. In Topkapi, after William had explained the hierarchical organization of the Sultan's household, we had the pleasure of going through the newly reopened Harem, with its famous Cage, as well as the garden kiosks and the museums. Visiting an outstanding half dozen of Istanbul's multitudinous mosques, we traced their architectural development, the histories of their patrons, and the career of Turkey's greatest architect, Sinan.

Exploration by bus, boat, taxi and on foot revealed everywhere the extraordinary extent of Istanbul's efforts under its remarkable mayor, Bedrettin Dalan, to deal effectively with urban problems. We were impressed by the miles of waterfront along the Golden Horn that have been salvaged, cleared, cleaned, drained, and landscaped, as well as by the measures taken to solve problems of air and water pollution and traffic circulation. Monuments, museums and public spaces struck everyone as uniformly well maintained. We were particularly delighted by the Turkish Touring and Automobile Club's restoration and re-adaptation of old houses and by the conservation work that continues on the walls of Theodosius, most notably in the area of the Golden Gate.

One day was left free for us to do as we liked -- a prudent arrangement since, though thoroughly congenial, the group had widely divergent interests. Most popular choices were the Archaeological Museum, the Museum of Islamic Art, Dolmabahce Palace and, of course, the rug merchants' shops in and around the Grand Bazaar.



Leaving Istanbul early on Sunday June 19th, we crossed the elder and southernmost of the two new Bosphorus suspension bridges in the morning mist and made our way past Uskudar to the sea of Marmara, where we just missed a ferry. But the drive we were thereby forced to make around the coast via Izmit (Nicomedia) was beautiful; and by late morning we were in Iznik (Nicaea), a delightful lakeside village, formerly the walled capital of ancient Bithynia. It was one of Hadrian's favorite spots; the early Church held her First and Seventh Ecumenical Councils here in 325 and 767 A.D.; and it also served as the capital of the Byzantine Empire from 1204 to 1259, when Constantinople was occupied by Crusaders. Here too the early Ottomans flexed their muscles, incidentally evolving their characteristic architectural style, as is evidenced by the Yesil Cami and a nearby soup-kitchen.

Driving on to Bursa in the afternoon, we passed through pristine landscapes: well-tended orchards of cherries, plums, apricots and nuts, bands of countrywomen tending young crops of tobacco and vegetables, flocks of sheep, herds of cattle, and lone fishermen casting lines or nets from the shores of the lake. We arrived at Bursa at dusk and were accommodated at the modern Hotel Anatolia, across the street from a restored hammam.

It would have been pleasant to spend several days in Bursa and to explore the surroundings, including an ancient seat of the god Zeus, Uludag, Bithynian Olympus, whose flanks rise directly south of the city. Next morning, despite the fact that Zeus had decided to make it pour with rain, we were delighted by the early Ottoman Green Mosque and Mausoleum, the Great Mosque, and the Hudavendigar. We dashed from our bus through the downpour to Bursa's famous covered bazaar, where a brisk seasonal trade in silkworm cocoons was being carried on, as well as the usual commerce in jewelry, cloth, clothes, and household goods, sold in a warren of little shops and booths, to which countrywomen came bringing bundles of old embroidered dresses. Many of the group found Bursa's goldsmiths, in particular, hard to leave.

But Aeolis and the beauties of the Aegean Coast beckoned us on. After one night at a seaside hotel near Ayvalik, where our bungalows were smothered in blossoming oleander, we visited Pergamum, our first Hellenistic city. Its acropolis, with what remains of the Altar of Zeus, a spectacular theater, temples to Athena and Trajan, and the remains of the famous library (the source of the 200,000 volumes in parchment -- charta pergamena -- that Antony gave to Cleopatra for the library at the Serapeum in Alexandria) stands on a hilltop overlooking the plain below, which was once covered by the sea. The Roman Red Fort at the foot of the hill also has connections with Egypt, since it was probably used for the cult of Isis. Further out in the plain along a colonnaded road lie the remains of the extensive Asclepion, a health spa for the well-to-do in Hellenistic times, with facilities for rest, relaxation and reflection.

Bypassing Izmir we drove on down the coast and



A picture of Ephesus, which was visited by the study tour. Photo: Elizabeth Rodenbeck.

arrived at the modern resort of Kusadasi in the evening. We stayed for the four remaining nights of the trip at the seaside Hotel Club Akdeniz, making daily excursions to surrounding sites, then taking delicious swims in real surf, unique in the Mediterranean to this single small stretch of coast. Here Michael Jones gave us a brief, but characteristically brilliant history of Greek civilization, focussing on western Asia Minor. Few of us had realized before the extent to which Aeolis and Ionia -- where a civilization as sophisticated as that on the Greek mainland itself produced great poets and philosophers long before the rise of Athens -- were the cultural heartland of the Greek world.

In the next three days we visited the ancient city of Priene, the port of Miletus, so famous in literary history, the oracle of Apollo at Didyma, the site of Aphrodisias, which lies far up the Meander Valley, and finally Ephesus. We saw the ruins of Greek and Roman theaters, stadiums, agore, temples, libraries, odeia, bouleteria, baths, private villas and many other interesting remains, sometimes left to become overgrown with grasses and wildflowers, in other places painstakingly restored by archaeologists. Ephesus particularly has an almost intact street plan and gives a vivid idea of the magnificent city to which St. Paul came in the first century A.D. At Ephesus we also explored the Churches of the Virgin and St. John the Apostle, with their extensive remains, and a powerful early Ottoman mosque, where William gave a virtuoso display of taste and erudition. We were impressed by the excellence of the small local museums, particularly that at

Aphrodisias, where good examples of the world-renowned local white marble sculpture are displayed.

Eleven days of non-stop sightseeing and intensive study were enough, and by the time we got to the museum at Izmir on the last day, signs of wear and tear were beginning to appear. Our heads were crammed with mental pictures of statues, stones, stoas, and stylobates as we clambered back into the bus for our final ride to the airport. After the short flight to Istanbul, we said our good-byes and parted from our friends, who were returning to

## BOOK REVIEW

### THE ROAD TO EL-AGUZEIN:

An Autobiography by M. V. Seton-Williams

Gone to work in Egypt after clearing your way through low, prickly thorn bushes full of snakes? No? Perhaps slept in a jail in the Sinai with camel fleas and hashish smugglers because the cell had a window and the dig house didn't? Hardly? Maybe photographed an Imperial Hittite (1296-1272 B.C.) inscription in Turkey by swinging out over rocks above a raging river? Not quite? Learn your hieroglyphs from Dr. Margaret Murray and impressed her sufficiently so that she recommended you for positions? No? Had Agatha Christie sit on the floor of your London flat while you entertained her with stories of your dig experiences? Not possible? Argued with Sir Flinders Petrie about what his grandfather, the circumnavigator of Australia, did and where he went and proved Sir Flinders Petrie wrong? Never? Hidden Lady Petrie's whistles so she wouldn't blow in your ear at 4:30 a.m. to wake you for your twelve-hour day of work at Tell Sheikh Zuweyid in the Sinai? Of course not? Use a W.C. in the desert made of palm leaves that at the beginning of the season were full and hid the wickerwork box seat but by the end of the season found they had disintegrated and covered nothing? Unthinkable? Accepted a pay rate throughout your excavation career that permitted transportation to and from work and your keep on the job, but did not give you enough to afford a coat to keep out the bitter cold while you worked? Certainly not?

Know anyone who has done all this and more and never complained? I do. Her name is Dr. Veronica Seton-Williams. She was born in Melbourne, Australia and lived most of her life in England, when not doing field work. Dr. has just finished producing her autobiography, *The Road to El-Aguzein*. It is from a reading of that book that I learned of her heroic, lifelong adventures.

In 1976 it was my privilege to meet and fall under the spell of this wonderful woman on a Swans' Egypt tour. Dr. Seton-Williams presents a formidable figure that brooks

Cairo. We stayed on for a few more days in glorious Istanbul.

The entire group was certainly grateful to everyone at ARCE who contributed to this crisply organized and wonderfully stimulating study tour. Since our own return we have been dipping into our classical dictionaries and our Byzantine and Ottoman history books with ever-increasing enjoyment. One of us also wishes to mention the fun she gets from flaunting exotic garments bought during skirmishes in the bazaars.

no nonsense. On that trip, as on the others she did for Swans Dr. would give her site and evening lectures and then disappear into her cabin. Her ostensible reasons were to work and to get rest. But by this strategy, she also protected herself from silly questions and probing importunities.

Somehow, she kindly let me into her sphere. I think she tolerated this naive but sincere student of ancient Egyptian history and was amused by this "colonial," because she understood another nonconformist was in her presence. A splendid teacher, Dr. suggested a bibliography that began, for me, an avocation which has taken on such importance that it competes with my career.

In reading of the hardships endured by Dr. Seton-Williams and the other archaeologists of her generation that she writes about, the question is why would anyone choose this arduous, dangerous, mean way of life? Character, determination, stamina, eccentricity, adventure, dedication, intelligence and love are the words that may help define motive. Perhaps the draw to today's comforts explains why there are not more field archaeologists as opposed to teachers and museum researchers being turned out from universities. After all, how many of us want to sit on orange crates or boxes from Fortnum and Mason eight to twelve hours a day in the cold desert air marking sherds and washing pottery until our hands are bloody? Or does the prospect of digging a site with the sand blowing up and entering orifices we never thought we had, sound thrilling?

Dr. Seton-Williams' *The Road to El-Aguzein* concentrates on her most active archaeology in the thirties, forties, and fifties. She finishes her field work in Egypt in the 1960s as director of the Buto dig in the Delta. It is these field notes that Dr. is currently preparing for publication.

The termination of the Six-Day War and the resignation of Nasser caused Dr. Seton-Williams to leave Egypt. She has been back many times since for Swans and her



students. But she wants her work in the Delta to continue under the auspices of a well-funded expedition that can properly pump the water from the site and thereby complete excavations of this important ancient town. The problem with The Road to El-Aguzein is that it ends. The book is a tease. Behind each page lies a multitude of unshared conversations and opinions. I guess we have to consider ourselves lucky that she has given as much as she did to us. Dr. Seton-Williams is a shy, private person. She would never consider betraying an intimacy nor would she let down a friend. The Road to El-Aguzein just gives hints of her individuality and steady-on exuberance.

Dr. Veronica Seton-Williams has contributed to this world. She needs no justification for her choices. Mankind has learned and will continue to learn from her. Thank you, Doctor.

Noel Sweitzer  
An admirer

**Editor's note:** ARCE/SC has ten copies of *The Road to El-Aguzein* available for sale. Each is \$35 and can be purchased from Noel by calling (213) 231-1104. The book is also available from:  
Routledge, Chapman & Hall  
29 West 35th Street New York, NY 10001 (212) 244-3336

### LIST OF ARCE FELLOWS, 1988-1989

#### NATIONAL ENDOWMENT FOR THE HUMANITIES FELLOWS:

**Adel S. Gamal** (University of Arizona), "Editing and Critical Study of Volume Two of al-Th'alibi's Exemplary Selections from the Outstanding Poems of the Arabs."

**Wadi' Zaidan Haddad** (Hartford Seminary), "The Shari'a Debate: A Study of the Current Literature on the Re-Institution of the Shari'a in Egypt."

**Mervat Fayiz Hatem** (Howard University), "State Feminism Under the Nasser Regime (1952-1970)."

**William Smyth** (Yeshiva University), "The Late Arabic Rhetorical Tradition."

#### UNITED STATES INFORMATION AGENCY FELLOWS:

**Abbas Hamdani** (University of Wisconsin, Milwaukee), "Critical Edition and Publication of the Yamani Fatimid Text: Kitab Tuhfat al-qulub of the Da'i Hatim b. Ibrahim al-Hamidi (d. 1199 A.D.)."

**Barbara Jane Harlow** (University of Texas, Austin), "Recent Trends in Cultural Production in Cairo."

**Joseph John Hobbs** (University of Missouri, Columbia), "The Ethnoecology of Gebelia Bedouins in the Southern Sinai, Egypt."

**Teresa Robin Moore** (University of California, Berkeley), "Cults of Deified Kings: A Manifestation of Popular Religion in the Egyptian New Kingdom."

**Nasser Rabbat** (Aga Khan Program in Islamic Architecture, Massachusetts Institute of Technology), "The Cairo Citadel during the Reign of al-Nasir Muhammad Qala'un."

**Carol Ann Redmount** (University of Chicago), "Of present and Past: An Archaeological Investigation of Recent Egyptian Ceramics."

**Shawkat Mahmoud Toorawa** (University of Pennsylvania), "A Study of Modernism in Contemporary Egyptian Poetry: The Portrayal of the City."

**Mona Zaki** (Princeton University), "The Depiction of Hell in Medieval Islam."

#### KRESS PREDOCTORAL FELLOW IN EGYPTIAN ART AND ARCHITECTURE:

**Edward James Walker** (University of Chicago), "The Cult of the Egyptian King as Sun God: Two Royal Rituals as Expressed in Temple Iconography."

## FIFTH INTERNATIONAL CONGRESS OF EGYPTOLOGY

The Fifth International Congress of Egyptology was held from October 29-November 3 at the Arab League Building in Cairo. It opened with a special exhibit at the Cairo Museum, "Recent Finds and Forgotten Treasures," and ended with a gala dinner at the Semiramis Intercontinental Hotel. Papers presented by ARCE members and friends include the following:

**Lanny Bell**, "The Konigslau, the nfyf Fan, and the King as shu."

**Martha Bell**, "Floral Collars in the Eighteenth Dynasty."

**Edwin Brock**, "Work in the Tomb of Merenptah in the Valley of the Kings."

**Ed Brovanski**, "Old Kingdom Inscriptions in the Field Museum of Natural History, Chicago," and "Abydos in the Old Kingdom."

**James Harris**, "The Nubian People of Gebel Adda," and "The Mummy of Amenhotep III."

**Michael Jones**, "The Temple of Osiris Apis in Memphis." **Gerald Kadish**, "Time and Work Discipline in Ancient Egypt."

**Cathleen Keller**, "The Malkata Palace of Amenhotep III."

**Timothy Kendall**, "The Cliff Shrine of Taharqa and the 'Uraeus' on Gebel Barkal."

**Christine Lilyquist**, "New Information from Wadi D at Thebes."

**Anthony Mills**, "Recent Work of the Dakhla Oasis Project."

**William Peck**, "The Brooklyn Museum Excavations in the Precinct of the Goddess Mut at Karnak."

**Emily Teeter**, "Ramesside Offering Scenes."

**May Trad**, "The Basement of the Cairo Museum."

**Charles van Siclen**, "The New Kingdom Temples at Aniba."

**Kent Weeks**, "The Theban Mapping Project and KV 5."

## THE EGYPTIAN ANTIQUITIES ORGANIZATION

### PERSONNEL AND NEWS

Members of ARCE may wish to know the present personnel of the Egyptian Antiquities Organization. The new chairman is Dr. Sayed Tawfik, who retired last year from Cairo University. (For those who may not know him, we provide a little background:)

After receiving his B.A. in Egyptology in 1959, Sayed Tawfik went to Germany to continue his studies, obtaining his Ph.D. from Gottingen, then returned to Cairo University in the late 1960s. He joined the newly created Faculty of Archaeology, becoming its vice-dean and then dean from 1981-86. He also headed the university's excavations at Saqqara, working on a number of Ramesside tombs. Members of ARCE may remember Dr. Tawfik from his interest and work with the Akhenaton Temple Project, first under the direction of Ray Smith, then Donald Redford. He has published in the MDAIK on Akhenaton, and has written textbooks in Arabic about the Theban monuments and the history of ancient art.

The following is the current (January 1989) EAO makeup:

Chairman:  
Prof. Dr. Sayed Tawfik

Director of Nubian Antiquities Sector and Museums:  
Mr. Ibrahim el-Nawawy

Director for Upper Egypt:  
Mr. Mutaweh Balboush

Director for Middle Egypt:  
Dr. Aly el-Kholy

Director for the Delta and Lower Egypt:  
Mr. Aly Hassan

Director, Permanent Committee for Egyptian Antiquities:  
Mr. Ahmed Moussa

Director, Permanent Committee for Islamic and Coptic Antiquities:  
Mr. Hussein Bulbul

Director, Permanent Committee for Islamic Antiquities, and the Department of Planning and Follow-Up:  
Mrs. Nehmet Abdel Kawy

Director General, Islamic and Coptic Section:  
Dr. Fahmy Abdel Alim

Director, Foreign Relations and Planning and Permits:  
Mrs. Camilia el-Mansoury

Director, Public Relations Department:  
Mr. Abdel Mo'ez Abdel Badi'i



## NEW 1989 EAO REGULATIONS



Drawing: E. Rodenbeck

The following memoranda, sent to the Cairo office by the Permanent Committee, are directed especially to expedition directors:

### Social Security Regulations

According to Egyptian law, all employers of Egyptian workers are requested to pay Social Security for all workers. This is calculated at 20 percent of their individual monthly salary. At the beginning of each period of employment it is required that each workman supply a dossier containing a photocopy of his identity card and a form giving details of his period of work and the wage he earns. With this information must be stamped also Form Number One. This must be signed by the expedition director and must be stamped by the local Social Security Office.

At the end of the period of employment the Social Security Office must receive from the expedition director a signed Form Number Six. This must be stamped by the local Social Security Office. It effectively terminates the period of each workman's employment. If Form Number Six is not completed and added to the files, the Social Security Office will regard employment as continuing and will calculate monthly payments until such time as this form is submitted. Failure to complete Form Number Six can be very expensive.

It is the local Egyptian Antiquities Organization Inspector who has been assigned to the project who has responsibility for this bureaucratic procedure. However, in case of difficulties it is advisable for all directors to be aware of the regulations. Keep copies of every receipt and Social Security document and make sure the official stamp has been put on both forms One and Six.

### New Security Regulations

In compliance with new security regulations, the Egyptian Antiquities Organization has issued the following

regulations to be followed by foreign expeditions, effective January 1989:

1. Requests for concessions and permissions to work in Egypt should include detailed information regarding each participant in the project. Each security form should include at least three names for each participant. His profession should be accurately explained to show the relation to and the previous experience in the field of Egyptology. Two survey maps of a scale 1:25,000 should be attached to the project proposal if the work conducted will be in a non-military area. Ten copies of the same maps should be submitted if the work conducted will be in a military area. All maps should be marked and signed by the Project Director.
2. It should be understood that all requests for permissions to work in Egypt will be first submitted to the EAO Permanent Committee for its approval. If approval is granted, all security forms of the participants will be sent to the Security Office at least two months before the starting date of work for security clearance.
3. Requests for taking any samples of Egyptian soil for tests or analysis outside Egypt are restricted.
4. Photography operations should only be done in the traditional manner.
5. Foreign expeditions are strictly not allowed to use any equipment on the sites before obtaining permission from both the EAO and the Security Office.
6. Any new member who needs to join after submitting the project proposal to the EAO or if any expedition needs to change the dates of their work, they should send an official request for the Chairman's approval.

## EGYPTAIR OFFERS DISCOUNTS TO

### ARCE MEMBERS



We are pleased to announce that EgyptAir, the national airline of Egypt, has agreed to provide a 25% discount to all members of the American Research Center in Egypt on any international fare from the United States to Egypt, including business and first class fares.

Currently EgyptAir flies out of New York only; it plans flights from Los Angeles in June 1989.

Roundtrip airfares between New York and Cairo are as follows:

#### Two-month Excursion (minimum stay: 6 days):

November 1-March 31	\$799
April 1-May 14	929
May 15-September 14	999
September 25-October 31	929

#### Three-month Excursion (minimum stay: 14 days):

September 15-May 14	\$1132
May 15-September 15	1255

*Stand-by* (no reservations possible): \$600. Pick up at airport the day of departure. Maximum stay: 3 months.

*Basic Economy* (good for a year): \$883 one way, \$1766 roundtrip; no stopovers allowed; \$1070 one way with stopovers, \$2140 roundtrip.

*Basic Business Class* (good for a year): \$1177 one way, \$2354 roundtrip. No extra charge for stopovers (but depending on mileage).

*First Class* (good for a year), \$1975 one way, \$3950 roundtrip. No extra charge for stopovers (but pending on mileage).

The ARCE discount may be applied to all these fares. To qualify for them you need to show you are a member in good standing (by showing your membership card as a first step).

Note that add-on fares to the two- and three-month excursion fares from Los Angeles via American Airlines can be purchased at the cost of \$300 or \$320, depending on the season.

The day of departure determines the seasonal rates. For further details, consult your local travel agent.

Note also that these reduced tickets can be issued only by EgyptAir's Sales Office at Rockefeller Center, 630 Fifth Avenue, New York, NY 10019. The office managers will have on file samples of the ARCE membership card, which will qualify members for the discount.

We are also asked to alert you to the fact that all fares mentioned above can be changed without prior notice, considering they are controlled by international committee.

These discounts have been worked out with Mr. Abdel Munim Osman, EgyptAir's genial and industrious General Manager the Americas, who is hard at work expanding the air links between major American cities and Cairo.



## SPOTLIGHT: OUR EGYPTIAN STAFF

Directors, fellows, expeditions, and projects have come and gone over the years, but the one thing that has provided continuity and made the Cairo ARCE office work as an institution, is the Egyptian staff, most of whom have been there, Sunday through Thursday, for over twenty years. ARCE visitors, members, and friends cannot recall a time when Amira, Albert, Hassan, or Ibrahim were not in the Cairo office to greet them. We would like to salute them, and also introduce them to newcomers to 2 Midan Qasr el-Doubara.

**Amira Khattab** came through the door twenty-two years ago, while George Scanlon was director, to become secretary- bookkeeper. She had previously been employed by an American firm, the Franklin Company, and was introduced to ARCE by the late Toto Misketian, the former business manager. She calls herself a "self-taught woman" who has had to work hard from very early in life after the loss of both parents, and the tragic death of her police-officer husband.

First working behind the scenes in a back office, then moving to an upstairs flat when Paul Walker was director, then downstairs again, she added the job of receptionist to her list of duties after Atteya Habachi's retirement. In addition to maintaining the visitors' book and providing the best stuffed grape leaves in Cairo at ARCE receptions, this bustling little woman has cheerfully taken on many tasks in behalf of ARCE "above and beyond the call of duty." She was once asked to drive a huge Landrover to Greece on the car ferry to have the license renewed when no one else was available. She recalls that she had to sit on thick cushions in order to see to drive, and that her

arms ached many days from the effort of steering such a vehicle. Another time she spent an entire day in the Antiquities Organization offices carefully but nervously drawing and labelling archaeological maps needed for security clearances, rather than returning them to the office, so as not to delay an expedition another precious day getting into the field.

Over the years Amira has developed very good relations with individuals in the passport, security, and EAO offices, and says she "knows all the ways and tricks" to ensure fellows and archaeologists get all their permits on time. She has even resorted recently to giving a box of chocolates to a friend in the telephone company to insure that the temperamental phone on the ARCE houseboat was promptly repaired.

Originally hailing from Minya, and though a Moslem, she was educated in Christian schools. Recently, she decided to learn more about her Islamic heritage, and this winter journeyed with her son Amir to Mecca and Medina to make the Omra pilgrimage.



Amira at her desk: a familiar and welcoming view for all visitors to the ARCE Cairo office, since Amira's desk is right at the front door. Photo: Susan Weeks

**Albert Abdel Ahad** has been with ARCE for over twenty-one years as its auditor, accountant, and business manager, having been previously employed by ARAMCO, AUC, and the United Nations. He says, "during all of this time I have become very familiar with the internal workings of the ARCE organization and the necessity of maintaining careful and professional financial records to permit us to respond promptly and accurately to the frequent inquiries about our past financial transactions with fellows, research projects, grants, and legal requirements from a professional accountant's point of view."

Albert is not afraid to admit that in being responsible for the money he must sometimes be "tough," and consider everyone a "thief" until the carefully saved receipts all balance. When this is done, he is ready to smile and joke and share his famous store of Arab proverbs. One of his favorites is "The good ones pay for the bad ones." He has found that his job has changed and become more complex over the years, as the large Smithsonian and other government grants have given way to a variety of private monies, involving many separate transfers from the New York office; but he always seems to have sufficient funds in his safe for emergencies.

These carefully kept records and receipts in his office help form a real history of ARCE from its very beginnings.



In the library are posed, from left, Salah, Ibrahim, and Hasan. Photo: Susan Weeks



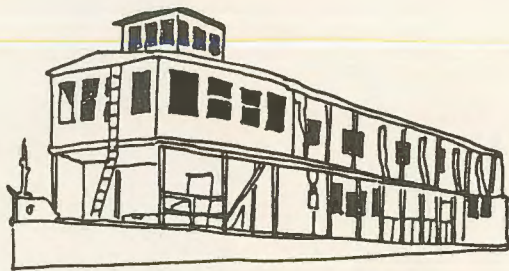
Albert in his office, overlooking Midan Qasr el-Doubara, a.k.a. Midan Simon Bolivar. Photo: Susan Weeks

Also a part of ARCE history are the twenty-year-old African violets on the table next to the windows with fine views over the mosque on the midan, the luxury hotels, and the Nile. From here he says he "watches over history," observing all the important funerals, processions, and visiting dignitaries passing below.

**Ibrahim Ali Mugahid** has been with ARCE even longer, since 1964. At first he was the gaffir who kept the keys at the Helmiyeh warehouse, then he became tea-maker, messenger and office farrash as well. Joining him, also in 1964 from Aswan came Hasan Hossein Suliman, whose father before him had served ARCE expeditions to Nubia. These two graciously serve tea or coffee to all ARCE visitors, making the Center's library the most pleasant place in all of Cairo to work.

More recently employed as a messenger to the EAO and passport office is young Salah Adin Mohammed Metwally, who also manages the telephones should Amira be absent. When you visit the Cairo office be sure to take a moment to say a "saida" to all of our loyal local staff.





## THE NEWS FROM CAIRO

### International Congress of Egyptology

The feature dominating the fall landscape was of course, the International Congress of Egyptology held in Cairo for the second time in its history. The meetings were convened in the Arab League building and nearly one thousand participants swelled the already record-breaking foreign tourist population. Although there were doubts expressed in some quarters that the Congress would in fact be held, herculean efforts on the part of Dr. Fayza Haykal and her staff brought everything together the week before the opening, and everything proceeded smoothly from then on. The American presence was a bit disappointing -- only about thirty-five of the more than fifty U.S. citizens who had registered actually made an appearance -- but it was good to see those who did come, most of whom passed through the ARCE offices. It was particularly good to see Executive Committee member Candy Keller, Life Member Alan May, and former fellow and Nubian specialist Jim Harris.

### ARCE Tour

In the wake of the Congress came the ARCE on-site tour led with great style and perseverance by Charles Van Siclen, III. Fourteen intrepid lovers of Egypt and antiquity spent nearly two weeks covering the length of the country from Aswan to Tanis, and although the schedule was demanding, everyone survived with a minimum of the usual problems of lost luggage and canceled EgyptAir flights.

For further reports, see John Sarr's travelogue on this trip.

### Election Night Gala

While all this was going on, we at the ARCE office were busily preparing for our Election Night Gala at the Nile Hilton in cooperation with USIS on November 8. An admission fee of LE 15 was charged and ARCE was the sole beneficiary of all the proceeds once the cost of the satellite coverage was paid. Nearly LE 9,000 was left for our coffers after a very long night, and in addition our profile got a boost both in the local community and in the



The Election Night Gala at the Nile Hilton benefited the work of the American Research Center in Egypt. More than 1,300 attended.

international press. A special round of applause is due to Susan Watson, our local fund-raiser since September, who organized ticket sales and publicity. Between 1,200 and 1,400 people turned out, and this success was in no small part due to Susan's hard work. Alas, she will be leaving Cairo in April (for Indonesia -- her husband Jim works for AID), but she has very thoughtfully arranged for a replacement, Jayne Hammond, wife of the director of Bechtel, Egypt, Gary Hammond. Jayne has already begun work, and plans to be in Cairo for another three years, so we are indeed lucky to have someone we can count on for the foreseeable future. The Hammonds hosted a dinner for members of the ARCE Cairo Center Advisory Board of Executives, and Jayne has set up a series of lectures aimed at the leaders of the expatriate and Egyptian business community in Cairo. The first lecture will be given by William Lyster at the American Embassy residence on March 22, and Ambassador Frank Wisner will be giving a strong pitch for ARCE and its financial needs. I hope to have some good news, therefore, to report at the Annual Meeting in Philadelphia.

### Expedition News

On the expedition front the season began as usual with the Chicago House party arriving in mid-October, but had to cool their heels for nearly a month before their security clearance came through, just one example of the problems we have been having recently with the EAO due to the inactivity which set in following Ahmed Kadry's departure. Everyone is hopeful that the new chairman, Dr. Sayed Tawfik of Cairo University will be able to clear

the backlog and bring the EAO workload up to date. In the meantime do not be surprised by delays in processing project proposals. Project directors should allow a minimum of four months and five if the period includes Ramadan. Two other expeditions arrived at the end of November within days of news of their clearances -- the University of Michigan at Coptos under Henry Wright and Sharon Herbert, and Southwest Missouri State University under Dr. Juris Zarins.

A major change, or transition, took place in December with the arrival of Peter Dorman with his wife Cathy, who will be replacing Lanny and Martha Bell as the director and doyenne of Chicago House. The Bells, who have been at Luxor for the past ten years, will be returning to the Oriental Institute in May. While we will certainly miss the Bells who have been so much a part of the American archaeological presence in Egypt over the past decade, it is a delight to have the Dormans with their professional ties to ARCE member the Metropolitan Museum and Peter's family connection to former ARCE director John Dorman. In a country with a long history it is good to have a little historical continuity of our own to give us a sense of permanence and roots.

Winter in Cairo has been a particularly cold and wet one, but this did not deter the activities of teams that came to work in December (Mark Lehner's group from Yale which excavated the presumed site of the Pyramid worker's village to the south of the Sphinx), January (Steve Sidebotham's University of Delaware project in the Wadi Hamamat and Bill Murnane and Chuck van Siclen at Tell el-Amarna) and February (Ed Brovanski and David Silverman for the ongoing Boston Museum Giza Mastaba project). All reported successful seasons, but one casualty was the demise of the ARCE Landrover which had been given to us by Richard Fazzini some years ago. While in service in the Eastern Desert it suffered an electrical fire and was burned beyond repair. This leaves us without a sturdy four-wheel-drive vehicle to rent out to future expeditions unless someone has one (or the funds to purchase a new one) to donate.

### Our Traveling Director

The Cairo director has done his fair share of winter traveling, notably to Iraq and India. Bob Betts writes: "My trip to Baghdad over the New Year was a personal visit to see the new American ambassador there, April Glaspie, our first lady envoy to the Arab world, and an old friend and classmate (at Johns Hopkins SAIS) and colleague (at the American Embassy in Kuwait, where we both served in the late 1960s). While in Iraq I traveled with the ambassador and several embassy officers to the north where we visited Mosul, the nearby ruins of Nineveh and Nimrud, the various Christian monasteries that dot the Mosul plain and Kurdish foothills, and on return, the splendid ruins of Hatra and the mosques of Samarra. Other shorter trips took me to the sites of Babylon and Ctesiphon, and the holy Shi'a city of Karbala, where I was privileged to be

taken inside the famous mosque of Hussein. While in Baghdad I met McGuire Gibson, of the Oriental Institute, who had just arrived for his season at Nippur, and also Chris Eccle, former ARCE Fellow and currently cultural affairs officer at the embassy. On my return to Cairo I had a whole day in Amman where I was very cordially received by Bert DeVries, director of ACOR and his wife, and had the opportunity to inspect the impressive ACOR facility, an excellent example of the kind of plant ARCE should strive to acquire (or erect) in Cairo.

"The trip to India was for the first conference ever of all the directors of American overseas research centers which Mary Ellen Lane had arranged and paid for through CAORC and the American Institute of Indian Studies in Delhi. The four days of meetings were exceedingly profitable for all of us in attendance; in my travels since coming to Egypt I had met many of my counterparts on their home ground, but others I had not, so it was good to put faces to names and exchange ideas and common experiences. Many good suggestions and possibilities for the future cooperation came out of our discussions, including an area-wide symposium on Alexander the Great in 1991. We owe a large debt of gratitude to both Mary Ellen Lane, CAORC, Dr. Pradeep Mahenderatta and his AIIS office and staff in Delhi who really gave us the royal (Moghul) treatment. The one director who was unable to attend was Joe Connors of the American Academy in Rome, but as my convoluted travel route took me via Rome on my return, I was able to spend a day at the Academy, meet Joe, and discuss with him their forthcoming trip to Egypt after Easter. He and his group of twenty fellows and associates will be coming to the Cairo Center and I will be accompanying them on their tour of Islamic Cairo, to which I look forward very much."

### Cheers for Volunteers!

Recently volunteering weekly in the ARCE library to help Susan Weeks is Ellen Moynard, who also volunteers at the All Saint's Cathedral library, and is active in the Archaeology Club. And a special word of thanks is due to Susan Frost for her work on the Memphis Photographic Archive. During 1988 Susan has helped to create a card index catalogue of over three thousand black and white photographs. While this may have given her a rare insight into archaeology, sometimes seen from some unusual angles, she has provided a major contribution to the recording of some of Egypt's most endangered monuments.

### Archaeology Club Notes

Archaeology Club continues to flourish. The monthly lecture series began with Mrs. Susan Weeks talking about "Oracles and Ornaments: Siwa Oasis," illustrated with archive photographs. Unfortunately a follow-up visit to Siwa had to be postponed because all the accommodation there had been requisitioned by a filming company! The





The band of ARCE On-Site tourers posed for a group shot at the Ramesseum. Kneeling (l. to r.): John Sarr, Ada Feyerick, Dr. Francis and Susan Niefenfuhr. Standing (l. to r.): Paul DuCom-mun, Steven Eastman, Grant Schackelford, Chuck Van Siclen (group leader), Prof. Virginia Condon, Louise Espy (in blue sweater), Rosemary and Robert Toth, Judge George and Eliza-beth Joseph. Missing: Margaret Eastman. Photo kindly supplied by Ada Feyerick.

November lecture was scheduled to coincide with the ARCE tour to Egypt and the tour participants were invited to attend a joint lecture by **Charles van Siclen** and **Michael Jones** on their separate work at Tell el-Amarna; this was followed by a reception on the Fostat. For the December lecture, we were delighted to welcome back **Mark Lehner** with an update on his work of "Mapping the Giza Plateau." This was followed in January by a fasci-nating field trip to see the two sites in Giza which he is working. Many thanks are due to Mr. Bill Harrison for continuing the tradition of hosting Archaeology Club meetings at the IBA villa in Mohandessin.

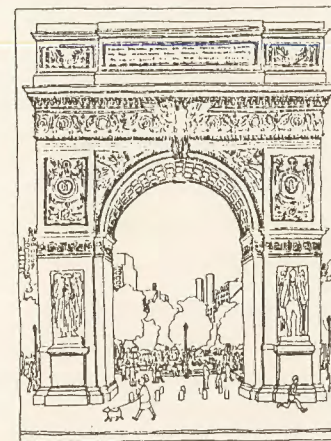
Two other field trips this fall have been well sub-scribed. A two-day visit to Delta sites stopped at Bubastis and Tanis on the first day, spent the night in Ismailia, and called at Tell el-Maskhuta on the return journey to Cairo. Before leaving Ismailia the group spent an hour at the town's Archaeological Museum. A three-day visit to Mid-dle Egypt started with the decorated tombs at Beni Has-san. A full day was spent at Tell el-Amarna, visiting the Northern Tombs, the North Palace, the North Riverside Palace and North City in the morning, and after lunch the Central City with the temples and palaces, the Records Office, the Temple Bakeries and the house of the sculptor Tuthmosis where the famous head of Queen Nefertiti was found. The final morning was spent at the ancient town of Hermopolis, modern el-Ashmunein, where the group saw the fifth-century basilica, the Roman baths, and the tem-ples of Ramesses II and of Sethi II. The Hellenistic tombs

and the boundary stela of Akhenaton at Tuna el-Gebel rounded off the trip.

Two lecture series were held concurrently: down-town, **William Lyster** gave a nine-week course on "Islamic Miniatures and the Art of the Book," while **Michael and Angela Jones's** course, "The Archaeology of Ancient Egypt," was given in Maadi and Heliopolis.

In February, the same two lecture courses were given in different locations, with great success, and two field trips to Memphis and Abousir were added to the archae-ology course. A very enjoyable weekend trip visited the Graeco-Roman towns of Medinet Madi and Qasr Qarun in the Fayyum.

Archaeology Club opened the New Year with a lec-ture by **Jill Kamil** entitled "The Changing Face of Egypt-ian Antiquities"; this was followed by a trip to the little-known Archaic and Old Kingdom burial grounds of Tura (right behind the cement factory) and Esbet Walda near Helwan. **Lanny Bell**, director of Chicago House, gave the February lecture on "Mythology and Iconography of Divine Kingship in Ancient Egypt." In March, we had another lecture on Giza by **Ed Brovarski** of the Boston Museum of Fine Arts on "In the Footsteps of George Reisner, the Work of the Yale-Boston Giza Mastabas Project in 1988 and 1989." All these lectures were very well attended and extremely popular. We would like to thank the project directors and research scholars who have volunteered to share their results with us.



## THE NEWS FROM NEW YORK

### Annual Lecture in New York

The ARCE Annual Lecture, held at The Hagop Kevorkian Center for Near Eastern Studies at New York University on 1 December 1988, was presented by Profes-sor Jan Quaegebeur of the Department of Oriental and Slavic Studies, Leuven University, The Netherlands. Dr. Quaegebeur, whose writings on the Ptolemaic period in Egyptian history are well known, spoke on the subject of "Arsinoe and Cleopatra: Greek Queens as Pharaoh." In his talk Dr. Quaegebeur discussed the iconography of rep-resentations of these royal women and highlighted his talk with excellent slides followed by discussion.

A reception in his honor followed the Lecture.

### ARCE and the Metropolitan Museum of Art Host a Reception in the Temple of Dendur, Metropolitan Museum, for Dr. Tawfik

On 14 March 1989 ARCE and the Department of Egyptian Art at the Metropolitan Museum of Art were hosts for a reception at the Temple of Dendur for the vis-iting chairman of the Egyptian Antiquities Organization, Dr. Sayed Tawfik. Cohosts of the chairman's New York visit were The Brooklyn Museum's Department of Egypt-ian, Near Eastern and Classical Art, the Aga Khan Pro-gram for Islamic Architecture, Brown University, Johns Hopkins University, The University Museum of the Uni-versity of Pennsylvania, the Institute of Fine Arts, New York University, the Metropolitan Museum, Dr. W. Ben-son Harer, Jr., Professor William Kelly Simpson, and Mr. Gerald Vincent. About seventy people attended the reception, where Dr. Tawfik was welcomed by Dr. David O'Connor on behalf of ARCE and by Dr. Dorothea Arnold on behalf of the Metropolitan's Egyptian depart-ment. The long ties and years of cooperation between Egypt and the various consortium members of ARCE was noted by Dr. O'Connor. Terry Walz was able to present to Dr. Tawfik videotapes of 41 seminars that had been given at the recent International Congress of Egyptologists meeting. The tapes had been prepared and donated by Mark Singer, an ARCE member from Phoenix.

### Evenings on Egypt I: Zahi Hawass Talks on the Giza Pyramids: New Excavations and Recent Interpretations

At the first of our "Evenings on Egypt" series, held 30 March 1989, we were honored by the presence of Dr. Zahi Hawass, Director General of Giza and Saqqara, Egyptian Antiquities Organization, who spoke on recent excavations and theories on the Pyramids. Dr. Hawass' domain con-tinues to be the richest source of antiquities and remains in all of Egypt.

During the course of his talk, Dr. Hawass implied we can anticipate the active clearing and restoration of the western and eastern cemetery fields at Giza. He advanced an ambitious plan to begin the recovery of the valley tem-ple of Cheops from beneath the village of Nazlat es-Sam-man, beginning with curtailing the damage caused to the site of the pyramids by the hooves of camels and horses familiar to every visitor to the site.

His slides included sections and plans of the site drawn by Mark Lehner. These plans are being used to assist in the restoration of the Sphinx and are hoped to be of value in establishing the existence and location of the workers' settlement at Giza. This project, under ARCE auspices, had a season's dig this past winter.

In addition, recent soundings have revealed the exis-tence of a declivity in the bedrock just east of the Sphinx and the presence of granite there, seeming to indicate a quay or mooring point for boats in rituals of the cults of the kings.

Dr. Hawass, keen on the value of conservation of the sites under his care, stated he would be treading a course of scientific site analysis and careful development and restoration of Giza's great archaeological and architectural legacy.



At the reception 14 March 1989 at the Temple of Dendur, Metropolitan Museum of Art, from left to right: Terry Walz, director, ARCE; Dr. Dieter Arnold, curator, Department of Egyptian Art, Metropolitan Museum; David O'Connor, president, ARCE; Dr. Sayed Tawfik, the honored guest; Dr. Dorothea Arnold, associate curator and administrator protom, Department of Egyptian Art, Metropolitan Museum. (Photo kindly supplied by Samah Iskandar)





Among the reception attendees were, from left to right, Dr. Samir Sarhan, Director, General Egyptian Book Organization, Ms. Aytan Haikal, Mrs. Samah Iskandar, Dr. Soheir Zaki, deputy head of the Egyptian Consulate in New York, Terry Walz, Mary McKercher, Richard Fazzini, curator of the Department of Egyptian, Near Eastern and Classical Art, Mona Mikhail, and Marta Staples, wife of Lewis Staples, ARCE treasurer. (Photo kindly supplied by Samah Iskandar)

#### Evenings on Egypt II:

##### Dr. Sayed Tawfik Lectures in New York

Dr. Sayed Tawfik, chairman of the Egyptian Antiquities Organization, was the guest of the ARCE during 14-17 March 1989. On Thursday, March 16, he presented a lecture with slides at the Institute of Fine Arts, New York University, entitled "Recent Excavations at Saqqara."

In his introductory remarks, Dr. Tawfik noted how the Faculty of Archaeology at Cairo University has been carrying out excavations at Saqqara since 1984; thus they have completed four seasons in the area just south of the causeway of King Unas of Dynasty V. During this period they have cleared and carried out conservation on fifteen tombs from the time of Ramesses II of Dynasty XIX. Almost every day there have been major discoveries. The team he headed included one hundred workers, six graduate students, draftsmen and architects.

The one hundred sixty slides accompanying the lecture comprised many shots indicating the ongoing restoration of antiquities sites that the excavators had carried out -- an achievement in which Dr. Tawfik takes justifiable pride.

##### New 1989 ARCE Annual Tour Slated for November Departure

Archaeological Tours of New York, the well-known tour agency which handles tours for The Brooklyn Museum and the Oriental Institute, University of Chicago, will be handling the second annual ARCE tour to Egypt, scheduled to depart from New York November 19 and leave Cairo on December 5. The tour leader is Michael Jones, an Egypt-based archaeologist whose wife, Angela

Milward Jones, is director of our Archaeology Club. The tour will include most of the major archaeological sites in Cairo and Upper Egypt. A Thanksgiving Dinner in Cairo will be part of this year's tour. For full details, contact us or the office of Archaeological Tours, 30 East 42nd Street, New York, NY 10017, telephone: 212 986-3054.

##### Klaus Baer Library at UCB

On 13 February the Department of Near Eastern Studies at the University of California, Berkeley, dedicated the Klaus Baer Library of Egyptology. Baer, a renowned Egyptologist and emeritus president of ARCE, has long indicated that he would leave his personal library to Berkeley.

##### New Life Member

We are happy to announce a new Life Member: Mrs. Lizbeth Malkmus, who has been an ARCE member since 1982 and who makes her home in Cyprus.

##### People in the News

ARCE President David O'Connor's amused mien graced the November 1988 cover of *Applause Magazine* (Philadelphia) as the focus of an article entitled "Tales from the Crypt," which highlighted his role as curator of the Egyptian Section at the University Museum since 1964 and his recent work as a consultant for the television documentary "Pyramid," aired in November 1988. In it Dr. O'Connor disclosed his own interpretations of the meaning and construction of those famous monuments.

Roman Catholic priest and former ARCE Fellow Frank Mullaney was interviewed in the 27 October 1988 issue of *al-Liwa al-Islami*, an Arabic language periodical published in Cairo, on his recent conversion to Islam. The article describes his introduction to the faith, acceptance of it, adoption of a Muslim name, and embrace of the five pillars of Islam. Currently, he is completing a degree in religion at Harvard University.

Meanwhile, closer to home Board member Mona Mikhail and ARCE member Ogden Goelet Jr., both whom teach at New York University, engaged in a lively debate on the Op Ed page of *New York Newsday* (27 November 1988). Queried on the perennial question, "Who built the pyramids?" the writer sagely concluded after listening to the learned responses: "Whoever was there."

The Museum of Fine Arts, Boston, is returning nine painted fragments from the New Kingdom tomb of Minnakht (tp. Tuthmosis III) to Egypt, having studied them and concluding they were looted from the tomb and left Egypt illicitly. The offer to return the fragments was initiated by the MFA when curators became suspicious about the origin of the fragments in comparing them with

photographs from the tomb at Thebes.

The papers last autumn were full of the opening of the new Cairo Opera House on October 12. Construction of the building was completed on schedule earlier this year, and the opening performances were scheduled to feature a double bill of Japanese Kabuki dancers and works by Egyptian orchestras, choirs and traditional music ensembles. The new director of the opera is Ratiba el-Hefny, an Egyptian opera star, who succeeded Magda Saleh, who was dismissed from the position this past summer. Some ARCE members will remember when the old Opera House burned down in 1971. That jewel-like building, all gilt and red damask, had alas been constructed of stucco and wood, and thus a fire hazard. The new building, which is located on the old fair grounds on Gezira, is Islamic in character and built of stone. The architect is Kochiro Shikida, and the Japanese provided the funding, which amounted to \$30 million.

*Traveler* magazine's September 1988 issue, which featured Egypt, made a short reference to ARCE's Archaeology Club activity in a section called "Cairo days and nights." The lavish main sections included a "mood" piece by Peter Ackroyd on what to do and see in Cairo; a strategy on what to see in the rest of the Nile Valley by John Anthony West; a short description of which boats to take when you cruise the Nile (if you are allowed to make that decision!), and a story about conservation efforts by Christopher Dickey, amusingly entitled "The Lady Vanishes" (a reference to the Getty's work to preserve the tomb of Nefertari).

Beth Houston, who visited us recently in New York, is the author of "Style on the Nile," appearing in the October 1988 issue of *Town and Country*. Assigned by the magazine to do a feature on great houses in Cairo, she was told she would have a difficult time obtaining entree into the houses of the rich and famous. Of course, once she arrived, everyone invited her in, and the result is captivating. Pictured in the feature are the homes of TiTi Grace (in a home designed by Hasan Fathy), Naguib Abd Allah, Naguiba Meyassar, Ulvia Abbas Halim (in the Bayt al-Suhaymi), Nabil Mohamed Wahieddin (in the Palais Chivikar, but alas not in the garden), Farouk Younes (on horseback), Laila Nakhla (photographed in the Manial Palace), Amr Khalil, Osman Ahmed Osman, Raouf Mishriki, Mrs. Mona El Kony Shaker, Prince Hasan Hasan, and Prince Sadruddin Aga Khan (whose suffragi Abd al-Aziz is photographed in the *qa'a* of what used to be called the Bayt al-Fan or Maison des Artistes). Sandwiched between the pages of photographs is an interview with Mrs. Mubarak, discussing her interests in health care and education.

Mona Mikhail and Bernard V. Bothmer are among ARCE members who are members of the Sister City Program of the City of New York. That's because Cairo is one of New York's sister cities. A recent circular from the New York office indicated some of their activities: an exchange of students and of sanitation managers between the two cities, and the development of an international

garden in Cairo. The director of the program is Thomas Viall.

The "Works in Progress" page of the *New York Times Sunday Magazine* section of 18 December 1988 drew our attention to Wadsworth, Illinois building contractor Jim Onan and his 24-carat gold plated, 54-foot high pyramid. In (A.D.) 1977 he began building the pyramid in which he and his family now live, and has since lined his driveway with 80 stone sphinxes and erected an enormous concrete statue of Ramesses II. Onan has plans to open an exact scale model of Tutankhamun's tomb this summer for paid admission.

##### Luck in Luxor

Five life sized granite statues datable to late Dynasty XVIII were discovered by chance this past February by Egyptian laborers of the Department of Public Works while digging soil samples in the court of King Amenhotep III at the Temple of Luxor. The discovery of these largely intact sculptures is a significant, and we await with impatience the release of further word on their dimensions, iconography and state of preservation.

##### New Journals

A new journal concerned with the various philosophical traditions of Asia and to be titled "Asian Philosophy," is now soliciting articles for its first issue, planned to appear in the spring of 1990. Write Dr. Indira Mahalingam, Department of Philosophy, University of Nottingham, University Park, Nottingham NG7 2RD, England.

##### MEEA Call for Papers

The Middle East Economic Association was formed in 1978, with its main objective to foster scholarship and establish lines of communication among economists and specialists who are interested in the Middle East. It will hold its annual meeting from December 28-30 in Atlanta, GA and now encourages the submission of paper proposals. Development issues of the Middle East and North Africa are among appropriate topics. Contact Abbas Alnasrawi, MEEA, Department of Economics, University of Vermont, Burlington, VT 05405.

##### MESA Meets

The twenty-third annual meeting of the Middle East Students Association will meet from 15-18 November 1989 at the Sheraton Centre in Toronto, Canada. The University of Toronto, the Royal Ontario Museum (ROM), and York University will be the hosts. The program will feature 80 panels, 60 book exhibits, music programs, art exhibits, special sessions, a banquet, and more. To receive information and registration forms for the annual meeting, write:

MESA, Department of Oriental Studies, University of Arizona, Tucson, AZ 85721.



## Exhibitions

"Beyond the Pharaohs: Egypt and the Copts in the Second to the Seventh Centuries A.D.," opened at the Rhode Island School of Design in February and will transfer to the Walters Art Gallery, Baltimore for a stay until July. Florence Friedman, curator of antiquities at the Rhode Island School of Design's Museum of Art, was the organizer of this exhibition which has been described as the first comprehensive presentation of Coptic artifacts held anywhere during the last twenty-five years. The exhibition continues at the Walters Art Gallery 21 May to 16 July 1989.

## New Mummy

As reported by the *New York Times* (19 March 1989), an intact mummy datable to Dynasty V (ca. 2400 B.C.) was unearthed to the west of the Great Pyramid on 15 March when an antiquities inspector accidentally found the burial shaft. The female mummy, most likely a noblewoman, was found buried amid jewelry, pottery, wooden items, and had a bronze crown covered with gold leaf resting on her head. Ali Hassan, director of pharaonic monuments for the EAO, estimated the mummy was one of the oldest ever found in Egypt.

## Book Reviews

**The Rise of Egyptian Communism 1939-1970**, by Selma Botman, Syracuse University Press, 1988

Formerly an ARCE Fellow and currently Assistant Professor in the Department of Political Science, College of the Holy Cross, Selma Botman writes of the virtually unknown history of Communism in Egypt in the 20th century. Although at no time a mainstream political force, the influence of the communist movement had an ideological impact upon the intelligentsia and the trade unionists and contributed to the destabilization of the constitutional monarchy and the Wafd party, helping to pave the way for the emergence of Gamal Nasser and the Free Officers Movement of 1952.

Undermined by Nasser once the military regime was consolidated, the communist movement has persisted in Egypt, and today must grapple with problems of ideology and organization, as well as coming to terms with increasingly popular Islamic fundamentalist groups.

**The Egyptian Bureaucracy**, by Monte Palmer, Ali Leila, El-Sayed Yassin, Syracuse University Press, 1988.

The Egyptian bureaucracy has existed for at least five thousand years, and those of us who have come in contact with its twentieth century incarnation are rightfully curious as to its usefulness or faults. This volume discusses the recent historical development of the Egyptian bureaucracy and then presents the results of a 1983 survey conducted by the Al Ahram Center for Strategic and Political Studies in Cairo.

*The Egyptian Bureaucracy* will be of interest to Egyptian officials, international agencies dealing with Egypt, as well as scholars and students of comparative public administration, and those interested in political development in the Middle East.

**Egypt After Nasser: Sadat, Peace and the Mirage of Prosperity**, by Thomas W. Lippman, Paragon House, 1988.

The former *Washington Post* correspondent surveys the failure of Egypt's political leadership to meet the growing needs of the country over the past twenty years. One reviewer writes, "a good book for a dedicated devotee of current affairs to take along on a Nile cruise; it would make a knowledgeable, if cranky, traveling companion."

**Egyptian Politics Under Sadat: The Post-Populist Development of an Authoritarian-Modernizing State** by Raymond A. Hinnebusch, Jr. Boulder: Lynn Rienner Publishers, 1988, paperback, \$16.95. (Cloth edition had been published in an earlier edition by Cambridge University Press.)

From a review of the first edition: "Hinnebusch examines ... [Sadat's] rule in fascinating and vital detail with respect to executive power, parties, parliament, press, education, courts, social classes, cultural traditions and major foreign and domestic issues without ever sounding merely encyclopedic. His book draws upon four years of Egyptian field experience and a keenly reflective and caring mind." -- *American Political Science Review*.

## Other Book Notices

The Archaeological Institute of America's *Archaeological Fieldwork Opportunities Bulletin* for 1989 is available. It includes openings for volunteers, students, staff and technicians throughout the world. Write Box 1901, Kenmore Station, Boston, MA 02215.

## Chapter News

### Southern California

It was a busy winter for the Southern California Chapter with talks by Helen Strudwick (2/21/89) "Agricultural Implements in Ancient Egypt," Dr. Bob Bianchi (3/14/89) "Egyptian Art as Hieroglyphs," David O'Connor and the Strudwicks, Nigel and Helen (3/17/89) "Life and Death in the Valley of the Kings," and Zahi Hawass (3/20/89) "Locating the Workmen's Village for the Giza Pyramids."

As usual the guiding light of the chapter is its president, Noel Sweitzer, who schedules the speakers and sees that the lectures are well attended.

On 18 March ARCE/SC was cosponsor with UCLA Extension Program of an all-day seminar on "Life and Death in the Valley of the Kings." The featured presenters

were Dr. O'Connor and Dr. Strudwick.

In nearby San Bernardino, home of our Board member Dr. W. Benson Harer, Jr., Dr. Hawass gave a special presentation on the campus of California State University, on "The Pyramid Age: Ancient Egypt: Its Past and Present." More than 430 people attended his lecture.

### South Texas

Chuck Van Siclen and Polly Price continue to practice their admirable scholarly aptitudes and organizational skills on behalf of ARCE in South Texas, as we glean from their lively monthly newsletter. Featured lectures on hieroglyphics by Dr. Van Siclen and planned outings to museums have been highlights of this program during the winter months. Special speakers are being scheduled for the spring meetings. Total membership is seventy-five thus far, although mailings are sent to about two hundred non members at present. The ST chapter even boasts an eight-week course in Egyptian hieroglyphs offered to its members for a fee.

### Arizona: Welcome

We wish a warm welcome our new Arizona chapter to the growing ARCE community. This chapter has developed under the guidance of Dr. Richard Wilkinson, a professor at the University of Arizona, Tucson, and a scholar of ancient Egyptian literature, and it expects to mount a program of lectures in the very near future.

In February, Dr. Wilkinson participated in a university-sponsored International Forum on Egypt, and three special lectures on topics relating to ancient Egypt drew audiences of 120 or more.

Donald Kunz, an ARCE Board member in Phoenix, has agreed to serve as the chapter's own honorary board.

For those interested in knowing more about the chapter, or who have friends in the Tucson area who would be interested in joining, please write Dr. Wilkinson at The College and Arts and Sciences, TKE Building 201, University of Arizona, Tucson, AZ 85721.

## A Member Helps Out

Jerry Vincent, an ARCE member since 1984 and currently serving on our Board of Governors, is fascinated by computer technology and its application to field archaeology. Along these lines he's been helping ARCE computerize its offices in Cairo and New York. Last year he provided us with the means to purchase two computers and printers, which have been in heavy use, and recently he forwarded a small donation that has enabled us to supply the Cairo office with computer wares, manuals, dustcovers, and the like. We very much appreciate this level of interest and herewith take off our collective hats to Mr. Vincent.

## Adopt a Project

ARCE has many ongoing projects at the moment, and members may wish to become involved on a volunteer basis or donate money or time to one of them. Foremost is the establishment of local branches. We now have branches in Los Angeles, San Antonio, and Tucson, and we anticipate additional chapters to develop in Washington and other metropolitan centers in the United States. It's a lot of hard work, but if you'd like to start a local chapter of ARCE in your city, we'd like to hear from you.

Write or call Terry Walz, the New York director, c/o the national office in New York City.

But there are many other projects, and here's the list for you to survey:

- The Annual Lecture in New York: we seek an endowment to support the lecture and reception. This annual talk is becoming an important intellectual and social event for those of us in the New York metropolitan region. We seek a patron for it.
- The creation of greeting cards, to sell at holiday times and our annual meetings, possibly to market through museum shops. Are you interested in design or marketing, or willing to help underwrite some of the immediate costs?
- The Cairo Center Library: already our annual membership drive collects between \$300 and \$500 a year in support of the Library; our goal is to double or triple that sum and to seek donations in books and journals. Would you like to take charge?
- The *Newsletter* is printed in New York, but we are always in need of paper donations -- especially as the cost of paper continues to rise. Do you have contacts with paper manufacturers who could offer us paper to use in the printing of the *Newsletter*?
- The Public Lecture Series in New York: we plan as many as six lectures to be given at New York University during the 1989-90 academic year. Would you like to become a benefactor of the series?
- The Annual Plenary Lecture at the Annual Meeting. Each year we plan to invite a distinguished scholar to kick off our annual meeting with a distinguished and stimulating lecture (this year it was Dr. Sarah B. Pomeroy; last year it was Prof. George Scanlon). Would you like to endow this lecture and have it named after you?
- The ARCE Alumni Group. We are planning to form



this group sometime in the coming year. Would you like to be involved in getting in touch with former ARCE Fellows and helping us reestablish contact with "lost" members?

- Library equipment donations: Do you work in an office that is phasing out perfectly good equipment that can be useful to us? Is your office getting rid of microfilm/microfiche readers that we could donate to worthy educational institutions in Egypt? Let us

know, and we can arrange to take that equipment from you.

#### ARCE Posters for Sale

We have a small quantity of posters printed up for the 1989 Annual Meeting in Philadelphia, featuring the famous head of Ramesses II in the collection of the University Museum. If you'd like a copy, you can order one for \$5 plus \$2.00 postage and handling charge. Write to the New York office.

*Compiled with the assistance of Erik Lieber*

*From the Newsletter...*

### THE CHANGING FACE OF CAIRO: THIRTY YEARS AGO

"Visitors arriving in Cairo by train these days will be surprised to find that the central railroad station has had its face lifted. After the colossus of Ramesses II was erected in the station square, it was found that the Arabic style facade of the station did not provide a harmonious background for the statue of the great pharaoh. So the old red and yellow striped facade has now disappeared under a uniform revetment of white stone and the arabesque-decorated windows have been removed and been replaced by plain rectangular frames. The square has taken on a new and different appearance...." (November 13, 1958)

"The new Nile Hilton Hotel, which is scheduled to open in a month or so, is now taking form, so that one can guess at what the finished product will be like. The building itself is very attractive. It rests on pillars, so that one will be able to look through it from the Midan el-Tahrir right out to the Nile. For decoration, inside and out, the architects have used motifs inspired by ancient Egyptian art.... Over the main entrance is a procession of offering bearers and a large expanse of wall overlooking the midan is covered with gigantic hieroglyphic signs. These, while adding a spot of brightness to the landscape, have unfortu-

nately been chosen at random, are not always correct in shape or of particularly pleasing proportion." (December 15, 1958) And building that never happened...

#### And from twenty years ago:

"An item under the date of September 16, announces on authority of the Egyptian newspaper Al-Ahram that 'the largest archaeological museum in the world' will be built on the site of the present Museum of Egyptian Antiquities in Cairo and the adjacent gardens. The contract for the new structure, which will cost in the neighborhood of a million Egyptian pounds will require it be finished in three years." And ten years later, in the Fall 1979 Newsletter:

"A Swedish consultant has presented to Mr. Mansur Hassan, Minister of State for Cultural Affairs, a proposal to set up two museums, one to house the 'solar' boats of Khufu and the other to replace or complement the existing Egyptian Museum in Cairo. The new Antiquities Museum would be sixteen times the size of the present museum in Tahrir Square...."

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## NEWLY PUBLISHED!

### AMERICAN RESEARCH CENTER IN EGYPT

#### GREEK POTTERY FROM NAUKRATIS IN EGYPTIAN MUSEUMS

MARJORIE SUSAN VENIT

The early role of the Greeks in Egypt is highlighted at Naukratis, the most important Greek settlement in Egypt of the first half of the first millennium B.C. The economic development of Naukratis by the Greek traders and settlers is reflected in Greek pottery excavated at the site. This pottery, and the wine and oil it contained, was Naukratis' most important Greek export. Thus, the pottery is an indicator of the presence of a particular people, and reflects the economic development of the individual Greek city-states.

This publication makes available to scholars of Classical and Egyptian archaeology a vast amount of previously unpublished ceramic material from Naukratis and now in Egyptian museums. The volume includes chapters on East Greek, Corinthian, Attic black and red figure, and Laconian pottery fragments. Full-scale drawings of the fragments as well as photographs of all the pieces are included.

*Greek Pottery from Naukratis in Egyptian Museums* adds a major collection of unpublished pottery from Naukratis to the material currently available for study.

Published with a grant from the J. Paul Getty Trust.

xiv + 300 pp. 85 photo plates, 391 line drawings, 66 line profiles. ISBN 0-936770-19-8 \$49.50 cloth (ARCE Catalogs, No. 7)

#### THE TOMB CHAMBER OF HSW THE ELDER

The Inscribed Material at Kom el-Hisn  
Part 1: The Plates  
Series: Ancient Naukratis, Vol. 3

DAVID P. SILVERMAN

The ancient site of Naukratis in the Western Delta was settled by Greek traders in the seventh century B.C. Apart from Petrie's discovery of the site in 1886 and the later recording of the site in 1910, the attention paid it until now by scholars belies its importance. The presence at Naukratis of important evidence of earlier settlement than by the Greeks is established by Dr. Silverman in his publication of an important Middle Kingdom tomb belonging to Hsw the Elder. Dr. Silverman provides a wealth of important critical material on this monument of the Pharaonic Period at Naukratis and sheds light on the Egyptian

Delta during the First Intermediate Period and the Middle Kingdom.

The author has included facsimile drawings of the raised reliefs and large hieroglyphic inscriptions carved on the tomb's interior surface. The areas containing funerary texts have been copied by hand and are presented here in standardized hieroglyphs, while preserving their original orientation, proportion and position in the tomb. The volume includes photographs of the tomb made during the recent survey, and earlier photographs which document the lower parts of the tomb's interior walls.

ix + 146 pp. 78 photos, 114 line figs., 2 foldouts  
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#### FUSTAT-C

Fustat Expedition Final Report

WLADYSLAW KUBIAK and  
GEORGE T. SCANLON

With Contributions by Michael Bates, D.S. Richards, Louise Mackie, and Boyce Driskell

When the Cairo Governorate decided to convert a section of the unworked mounds of the concession originally granted to the Fustat Expedition of the ARCE into landfill, the expedition was forced to excavate immediately. This emergency excavation lasted two months and yielded unique and important evidence of proletarian housing and a substantial cache of textile fragments and written documents, offering new insight into the socio-economic life of medieval Cairo.

The volume includes an introduction to the mound and underlying strata, and sections on architecture and finds: ceramics, glass, wood, bone and ivory, stucco and leather, numismatics, written documents and textiles. An appendix offers observations on basketry, and there is a glossary of textile definitions.

x + 101 pp. 68 photos, 45 line figs., 6 foldouts, plans, color frontispiece ISBN 0-936770-21-X \$32.50 (ARCE Reports, No. 11)

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